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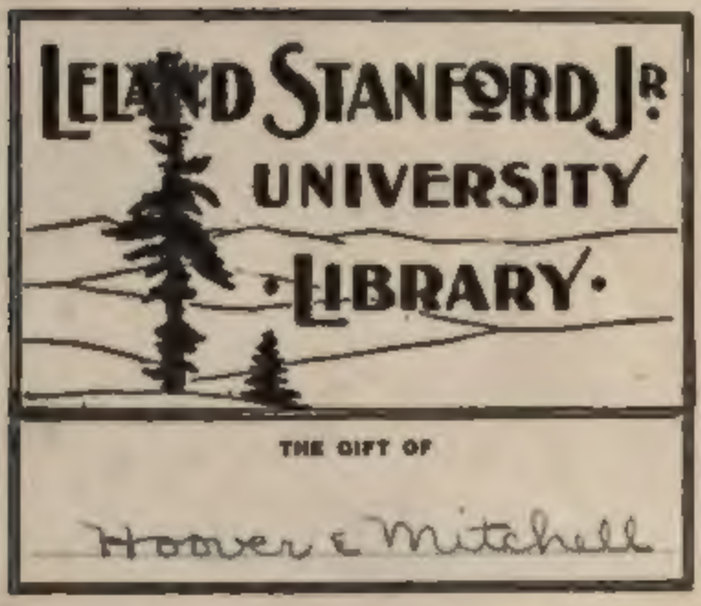
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TRAVELS

OF THE

RUSSIAN MISSION

THROUGH

MONGOLIA TO CHINA,

AND RESIDENCE IN PEKING,

IN THE YEARS 1820–1821.

BY GEORGE TIMKOWSKI.

WITH CORRECTIONS AND NOTES BY

JULIUS VON KLAPROTH.

ILLUSTRATED BY MAPS, PLATES, &c. &c.

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JOURNEY TO PEKING,

THROUGH

MONGOLIA.

CHAPTER I.

CONCLUSION OF OUR STAY AT PEKING. — VISIT TO THE FRENCH MISSIONARIES. — VISIT TO THE TIBETAN LAMAS. — VISIT TO THE PORTUGUESE MISSIONARIES. — INTERVIEW WITH THE COREANS, AND PARTICULARS RELATIVE TO COREA.

JANUARY 1, 1825. — ON occasion of the new year, divine service was solemnly celebrated by the archimandrite Peter. In the evening, we all supped with father Hyacinth; soon after, we were joined by Tchang lieou *, a Mantchoo, serving in the troops at Peking, who had been for a long time on friendly terms with our Mission. The emperor had just promoted him to the fifth class, (the rank of a captain in Russia,) and had at the same time appointed him commis-

* *Tchang* is his family name, and *lieou* in Chinese signifies six: he was the sixth brother of his family.

sioner on the frontier which separates the province of Szu tchouan from Tibet. He wore in his cap a peacock's feather, with an iris; this decoration, bestowed on those who have distinguished themselves in service, was given to him by the deceased emperor, for having saved the baggage of the army during the pursuit of the Miáo tsu. These untameable people, living in the high mountains which separate the southern part of Szu tchouan from Yun nan, make frequent incursions into these provinces, which they plunder and ravage. During the war carried on against these mountaineers Tchang lieou killed with an arrow one of the chief of the rebels.

This Mantchoo was extremely polite and agreeable in conversation. The sight of the splendid uniforms of the Russian officers, and the sabres of the Cossacks, produced an extraordinary impression upon him, as he afterwards confessed to the archimandrite. Tchang lieou was formerly attached to a beile, a prince of the third class. The son of the beile, according to the political principles of the country, where titles are not hereditary, had only the dignity of beisse; having discovered that his father had left his affairs in great confusion, determined to live in a very retired manner. Tchang lieou, after having been the first officer under the beile, could not remain with his son, who was of in-

ferior rank, and had no right to retain in his suite persons of a certain degree.

This beile had his residence, which was very extensive, at a short distance from the Russian house. Being rich, he lived in great style, and several times invited the members of our Mission to his entertainments. He was a descendant of the emperor Kanghi, and had married the daughter of Ho quen, first minister of Kien long.

Ho quen is known in China under the name of Ho choung tong; he was for twenty years the favourite of Kien long, who reigned from 1735 to 1795. He rose rapidly, continuing but a short time in inferior posts; but this, in the opinion of the public, was not much to his honour. At the age of eighteen he gained the favour of Kien long by his agreeable manners, and his quickness and sagacity in answering difficult questions proposed to him. Even in his youth he enjoyed the honour of having a seat in the assembly of old men. Kien long could not do without him, particularly in his old age. His power and his fortune were boundless; the nearest relations of the emperor courted his protection. With the exception of a few weaknesses, he was a very enlightened and sagacious minister. This opinion of the Chinese agrees perfectly with what Sir George Staunton says of Ho quen, in his account of the embassy of Lord Macartney: —"The prime minister of

China, who enjoyed almost exclusively the confidence of the emperor, was said to be a Tartar of obscure birth, and raised about twenty years before from an inferior station. He was on duty at one of the gates of the palace, when the emperor passed through it, and was struck with the comeliness of his countenance; but afterwards finding that he had received a good education, and possessed considerable talents, promoted him rapidly, and he may be said to possess, under the emperor, the whole power of the empire." Sir George Staunton adds, further on: "The manners of Ho choung tong were as pleasing as his understanding was penetrating and acute. He seemed, indeed, to possess all the qualities of a consummate statesman. He had been raised to office and authority, no doubt by the mere favour of the emperor, as is usual in most monarchies; but he was confirmed and maintained in it, by the approbation of such persons, as by their rank and eminence have influence in the determinations of the most absolute governments. A daughter of the emperor was married to the son of Ho choung tong, and this circumstance was thought sufficient to alarm some members of the imperial family, and other loyal subjects, as if they feared that the ambition of the favourite might aspire to still greater elevation."

The death of Kien long put an end to the

glory, and even to the existence of Ho quen, notwithstanding his extraordinary qualities, and the great authority which he enjoyed. Kia king, the successor of Kien long, gave loose to his resentment against his father's favourite. Ho quen was found guilty; rigorous inquiry was made into his past conduct, and this powerful man perished with his whole family; the imperial exchequer seized his immense treasures. After sentence had been passed upon Ho quen, Kia king published a proclamation containing an enumeration of his crimes.

The imperial edict, containing the articles of impeachment against Ho chung tong is to the following effect. After mentioning the extraordinary marks of royal favour conferred upon the minister by the late emperor, and expressing his majesty's extreme unwillingness to displace any of the chosen servants of the state, whom his imperial father had employed or honoured with his confidence, the emperor proceeds as follows: —

"But the crimes for which Ho-quen now stands impeached in several distinot charges by the united voice of the principal magistrates and nobles of the state, are of such magnitude and importance as appear to exclude even the possibility of extenuation.

"As soon, accordingly, as we had performed the immediate duties which were imposed on us.

by the demise of our imperial father, we issued orders that Ho-quen should be divested of all his dignities and employments, and committed to trial on the following charges, or articles of impeachment: —

"1st, When our royal father, on the 3d day of the 9th moon of the 60th year of his reign, elected ourself to be his heir and successor, Ho-quen waited on us, on the 2d of the moon previous to the disclosure of the imperial edict, and presented us with the insignia of the rank newly conferred on us, thereby betraying an important secret of the state that had been confided to him, in the expectation that such conduct would be meritorious in our estimation.

"2d, On receiving the summons of our imperial father, on the 1st moon of the preceding year, to attend at the palace of Yuen-ming-yuen, he ventured to ride in on horseback through the left gate, and by the great hall of Ching-ta-quang-ming as far as the bottom of the mount called Sheu-shan, regardless to a degree beyond example, of a father and a sovereign.

"3d, When formerly suffering from a lameness in his feet, he went into the interior of the palace in a palanquin, and passed and repassed through the gate of Shin-vu-men in a wheel chair before the gazing eyes of the multitude, and without the smallest fear or hesitation.

"4th, The young females that were educated for the service of the palace, he took from thence, and appropriated to himself as concubines, without any sensation of shame or regard to decorum.

"5th, During the latter campaigns against the rebels in the provinces of Se-chuen and Houquang, when our imperial father waited with anxious expectation for intelligence from the army, so as to be bereft of sleep and appetite, Ho-quen received himself, the various reports that arrived from the troops stationed in different quarters of the empire, and detained them according to his pleasure, with a view to deceive his sovereign by misrepresentation and concealment; in consequence whereof the military operations of the campaign were for a considerable time incomplete and ineffectual."*

"6th, During the illness of the most high emperor, Ho-chung-tong, without seeming in the least affected, went in and out of the palace, laughed and joked as usual with all the officers he met, and thus gave a proof of his disrespectful arrogance.

"7th, Having been appointed, by a decree of our imperial father, to the presidency of the

* A different motive was assigned for this at Peking: every body said the minister had concealed the bad news, with the good intention of not still more disturbing the peace of mind of his aged and infirm master.

supreme board for civil affairs, and also to that of the supreme court of judicature; and afterwards, on account of some experience acquired in superintending the disbursements of the army, having been directed by another imperial decree to officiate as secretary to the supreme board of revenue; he immediately united in his own person the power and authority which were respectively annexed to these several high offices.

"8th, Last winter, when the venerable person of our imperial father laboured under infirmity, his signature and hand-writing were in some places confused and not easily distinguishable; whereupon Ho-quen had the audacity to declare, that they had '*better be thrown aside;*' and then issued orders of his own suggestion.

"9th, In the last moon of the preceding year, Kieu-ko reported, that in the districts of Sin-Wha and Quei-Te, a party of above a thousand of the rebels had collected, and forcibly carried away a herd of cattle belonging to the Da-lai-la-ma's merchants, as well as mortally wounded two persons, and that they still continued to ravage the district of Ching-hay. Ho-quen however rejected and dismissed the report, and, concealing the whole transaction, took no measures in consequence.

"10th, On the late event of our imperial father's decease, we issued our orders, declaring that the attendance of such of the princes and chief-

tians of the Mongol tribes as had not had the small-pox would be dispensed with; but Ho-quen, in opposition to our commands, signified to them that none should attend, whether having or not having had that disease; regardless of the intention of our government to shew to foreign tribes our kindness and consideration. The motives of his conduct herein it would indeed be difficult to investigate.

"11th, The minister of state, Su-lin-go, was entirely deaf, and worn out by age and infirmity; yet, because he was connected by marriage with Ho-lin, the younger brother of Ho-quen, his incapacity to discharge the duties of his situation was artfully concealed from the emperor's knowledge.

"12th, The officers Ou-sung-lan, and Ly-han, and Ly-quang-yun, having received their education at the house of Ho-quen, have been since promoted to the most respectable offices in the state.

"13th, Many of the principal officers whose names have been registered in the different civil and military departments have been, in instances too numerous to be particularized in this place, removed and dismissed according to his pleasure, and by his sole authority.

"14th, In the late confiscation of the property of Ho-quen, many apartments were found to be built in a most costly manner of the imperial wood Nan-moo, and several ornamented

terraces and separate inclosures were observed to have been constructed in the style and resemblance of the imperial palace of Ning-sheu-kung: the gardens were likewise laid out in a style little differing from that of Yuen-ming-yuen and Fung-tao-yao-tay; but with what view or design we cannot imagine."

"15th, The cemetery made by him, surrounded by a large canal, and resembling in the interior the eastern imperial cemetery, is an object of the admiration and respect of the people, who, on account of its splendour, do not venture to call it by the usual name of *fueng* (a common burying-ground), but unanimously call it *lin* (an imperial cemetery.)

"16th, Among his treasures of pearls and precious stones, upwards of two hundred strings or bracelets of the former were discovered, many times exceeding in value those in our imperial possession. One among the pearls belonging to Ho-quen was of an enormous size, and exceeded even that which adorns the imperial crown. There were likewise found various buttons distinguishing princely rank, carved out of precious stones, such as his situation by no means entitled him to wear. Many score of these gems were discovered, besides pieces of the same kind in the rough state, to an incalculable amount, and in an endless variety, unknown even among the imperial treasures."

"17th, Among his countless treasures was found

a complete dress of ceremony, the colour of which was yellow, which by the laws is limited exclusively to our imperial use. Ho-chung-tong is no more than our slave. What then did he intend? This important discovery excites in the highest degree our distrust and displeasure.

*18th, In his treasury, sums to an immense amount have been discovered. To be prime-minister, and vie with merchants in mean love of gain, is one of the greatest crimes.

*19th, The gold taken from the walls of his house where it was deposited, amounted to 4800 lbs.; the silver to twenty-three million lan.

* The articles marked with an * are not in the translation of this decree by Sir George Staunton, who says: — "Some of the charges may appear frivolous, and others the mere suggestion of personal enmity; but the presumptive and corroborating evidence arising from the immense and almost incalculable treasures which he was found, upon an examination of his property, to have amassed, afford a sufficiently convincing proof of his guilt and corruption. According to a statement that was received as authentic at Canton at the time of the confiscation of his effects, it appears, that besides lands, houses, and other immoveable property to an amazing amount, not less than 80 millions of Chinese ounces of silver, or about 23,330,000*l.* sterling value in bullion or gems, was found in his treasury. This sum, though immense, is not incredible, when the vast extent of the empire is considered, over the various departments of which he had certainly for many years a very unusual, and indeed almost an unbounded influence.

January 3d.—We visited to-day the shops of the merchants, situated, for the most part, in the Chinese suburb of Vai-lo-tching.

At the commencement of the street of Lieou li tchang, which is very narrow and dirty, there are several booksellers' shops. They sell Chinese and Mantchoo books, which they keep ready bound, and in good order; but when we come to examine them, we soon discover that many of them are imperfect. The Chinese booksellers, like many of ours, will ask five times as much as a book is worth: they try to put off copies which want some leaves, or are composed of the sheets of three or four different works. You must be very much on your guard to avoid being imposed upon: the same mistrust, indeed, is necessary in the purchase of other articles. The best books and chiefly historical ones, are printed at the imperial press, where the booksellers of Peking and other towns buy them at prices fixed by the government. This press, likewise, publishes every two days, a gazette containing the extraordinary events which occur in the empire, ordinances, and especially a list of the promotions and favours granted by the emperor, such as yellow robes and peacocks' feathers, which are equivalent to orders of knighthood in Europe; the punishment of Mandarins who have been guilty of misconduct, &c.

Printers and even booksellers have copper

and wooden plates engraved for works of minor interest; as many copies are printed off as are required, and which are sold at arbitrary prices. Very neat and legible characters, printed on fine paper, enhance the price of a work. Moveable types cannot be used for the Chinese language: their best paper is made of cotton.

Further on, in the same street, are the jewellers' shops, where they sell pictures, articles sculptured in jasper, ivory, and fine wood for ornamenting apartments, the workmanship of which is very good. We also see glass wares, varnished porcelain, &c.; every thing of the best quality. There are even things which come from the imperial palace, and which the eunuchs contrive to carry off, and sell at a low price to the shopkeepers; likewise English goods imported into Canton.

At a little distance is the manufactory of earthen ware and coloured glass, which is called Lieou li tchang, and is under the direction of a Mantchoo and a Chinese. They make here varnished tiles of various colours. The building in which the manufactory is carried on is narrow, but occupies a space of two li in length. The entrance is from the great square, which serves as a public promenade, from the first to the seventeenth of the first month of the new year. Toys are sold, and mountebanks and jugglers exhibit here.

Near each gate of the town, between the southern wall and the canal, we meet with saddled asses for the use of the public. The Chinese mount these animals to go from one gate to another, for which they pay ten tchokhi, or about four copecks in copper: they are likewise used to carry light burdens. In winter, the canals being frozen over, they are crossed in a kind of sledge which contains several persons, and is drawn by one man. We were told that people often travel from Peking to the southern provinces in little carts drawn by men — a melancholy consequence of the too numerous population, which is destitute of means to obtain a better livelihood. The extent of China is disproportionate to the number of the inhabitants, and the ground is exhausted by incessant cultivation.

Near the wall of the town are caverns which serve as habitations for the poor. It is impossible to form an idea of the deplorable spectacle presented by these unhappy people. Almost destitute of clothing, and covered with fragments of mat, they haunt the shops of the mercantile quarters, and when they have received a few tchokhi, return and hide themselves in their caves.

Mr. De Guignes, who for a long time resided in China, states that these beggars collect in the evening in the suburbs of Canton, and crowd

together to preserve themselves from the cold. But as they cannot all obtain a sufficient degree of warmth in this manner, several of them die, and their bodies remain exposed among the trees and pieces of wood which cover the banks of the Ta-ho.

Nobody was able to inform me whether there existed at Peking any hospital or other charitable institutions for the poor. There is only a house of education in the suburb of Vai-lo-tching, near the gate of Kouang-kiu, which was built under the present dynasty, in 1662. Young-tching in 1724 erected here a stone monument, and assigned an annual revenue of one thousand silver lan to this establishment, which is under the direction of persons of acknowledged integrity. It is said that in winter a dish of boiled rice is given to the beggars in the name of the emperor; but only a small number are able to profit by this bounty. Every year, from the fifteenth day of the tenth month to the fifteenth day of the second month of the year following, or from November to March, that is, during the four months of the inclement season, the bonzes distribute among the poor boiled rice, furnished by the magazines which are established to receive part of the imposts in kind. The distribution is made in the temple of Loung-vang-thang, or Tchao-yang, near the wall of the

city at Vai-lo-tching, or beyond the gate of the eastern tower.

On returning to our quarters we saw a corps of Mantchoo infantry, who were exercising themselves in shooting with arrows, on a spot between the southern wall and the canal. These soldiers were not remarkable for bodily strength: they took pains, in drawing their bows, rather to place themselves in a fine attitude, than to take a good aim.

The English, who look at the Chinese empire through a magnifying glass, estimate the number of its troops at a million infantry and eight hundred thousand cavalry. They add, with equal confidence, that the maintenance of this formidable army amounts annually to 87,400,000 silver lan, which would make at least 600 millions of rubles. Every nation makes, more or less, a secret of its financial resources, and of the real force of its army; and it is well known that strangers cannot obtain from the Asiatics any positive or official information on the subject. They are therefore obliged to be content with the unconnected notices which they may collect. Having obtained, during my stay at Peking, some particulars relative to the Chinese army which seem to be authentic, I will communicate them to my readers. The land force consists of four divisions, according to the number of nations which compose the

empire. The division consisting of Mantchoos holds the first rank, and comprises six hundred and seventy-eight companies of a hundred men; 67,800 men.

The second division is composed of Mongols, who entered China with the Mantchoos at the time of the conquest. They are formed into two hundred and eleven companies; 21,100 men.

The third division, called Oudjen-tchookha, is composed of Chinese who joined the Mantchoos towards the end of the reign of the last Chinese dynasty. It consists of two hundred and seventy companies; 27,000 men. This division includes the field artillery, consisting of four hundred cannon. Thus these three corps, or the Mantchoo army, properly so called, form a total of about 116,000 men: the greater part is cavalry. Each of these corps is divided into eight standards or divisions.

The fourth and last division is composed of native Chinese, annually recruited. It occupies the garrisons of the interior; it is designated by the name of the green flag, and contains about five hundred thousand men. There are, besides these, nearly a hundred and twenty-five thousand men, of irregular troops or militia, which make a total of six hundred and twenty-five thousand men, of which nearly a hundred and seventy-five thousand are cavalry. Consequently the number of

men under the command of the Mantchoos amounts to 740,000 men. They have, besides, the irregular light Mongol cavalry, which, in their organization and the nature of their service, resemble our Cossacks of the Don, Oural, &c.

Some persons estimate the number of the Mongol cavalry at five hundred thousand men, but it is impossible to ascertain this with any degree of exactness.

The Chinese troops are chiefly cantoned:

1. In the capital and its environs.

2. Eastwards, in the country of the Mantchoos, and near the banks of the Amour.

3. Westwards, on the banks of the Ili, near the Altai mountains.

The commander of this last corps of the army is at the same time governor of Chinese Turkestan. There are about twelve thousand men in the citadel of Kalgan, and about forty thousand in Canton. There are likewise from ten to forty thousand men in garrison in the other provinces, according to the exigency of the service.

The Chinese soldiers are all married; their sons at the moment of birth are entered on the muster-roll of the army. When they attain a certain age, they enter the places which have become vacant in the companies.

The soldiers of the first, second, and third divisions receive, besides their equipment, a horse, quarters, rice for their support, and a sum

of three or four lan per month. With this sum they are obliged to provide themselves with uniforms, and to keep their accoutrements in good condition. This regulation causes them to have a very motley appearance, and to be very incomplete in their equipments. Lands belonging to the crown are assigned to the soldiers of the fourth division, which they cultivate for their subsistence. These troops are filled up by voluntary enrolments: many persons adopt this course in order to avoid misery and famine.

The Chinese soldiers are dressed like the other inhabitants of the empire, with the exception of the jacket, which they wear over the other clothes, and which must be of the same colour as the standard to which they belong; namely, yellow, white, red, blue, with or without a border. The soldiers, when ranged in order of battle, have a pretty good appearance. In time of war they wear iron helmets, quilted coats of mail, and wicker shields made of bamboo. This kind of defensive armour is insufficient to resist the sabre of a hussar or a cuirassier, and still more useless against fire-arms.

The Chinese and Mantchoo soldiers are chiefly exercised in the use of the bow, as well on horseback as on foot; then in that of the matchlock; and, lastly, of artillery.

The Chinese soldiers do not acquire much dexterity in any of these exercises. Naturally

of weak constitutions, and accustomed to a tranquil and idle life, they want the strength necessary to draw the bow. Their great poverty frequently prevents them from procuring a musket, so that they are obliged to borrow one from a neighbour when they are on duty. The musket, besides, has no ramrod; the powder is weak, and, consequently, the shot wants force and accuracy. Lastly, the soldier always holds the piece elevated, for fear the ball should fall out. The artillery, which in Europe decides a battle, is in a miserable condition among the Chinese. It was introduced by the Portuguese: the greater part of the cannons and mortars were cast at Peking under the direction of the Jesuits. These fathers have, for a long time, managed the artillery of the Chinese empire.

Though the soldiers of the first and second division, that is to say, the Mantchoos and the Mongols their allies, compose the flower of the Chinese army, and enjoy great privileges, they are really so very feeble that they deserve pity rather than praise. In the theatre they are turned into ridicule, and represented as spoiled children, weak in mind and body, having lost the ancient valour which distinguished them in their own country, and taking no pains to improve in civilization. In fact, there are none but the troops from the countries of the Mantchoos, and that of the Dakour Solon, near the

banks of the Amour, who by their strict discipline and bravery merit the name of soldiers. Next to them, the best troops are said to be those which are cantoned in the province of Ili. The fourth division, composed of Chinese recruits, is the most neglected. They have much harder duty to perform, and derive fewer advantages from it. The Chinese soldiers, descendants of those who joined the Mantchoos, and who are known by the name of Oudjentchooka, are also but little esteemed in comparison of the first and second divisions. The reigning dynasty having forgotten that it is indebted to them for the throne, makes them feel that it can now do without them: it deprives them of the rewards which are due to them, and almost reduces them to a level with the lowest class of the people. This bad treatment has excited a spirit of discontent in these troops.

The naval force of China is said to be still more insignificant than the army. There are but few ships of war, which are ill built and badly equipped.

To conclude this article, I will give an imperial ordinance of the seventeenth day of the sixth month of the fifth year Kia King, (July, 1800,) which M. Lipootsof has translated from the Mantchoo. It shows the miserable condition of the Mantchoo soldiers, which has grown worse since that time.

"A report has lately been received from Lebao, the commander-in-chief, in which he says, among other things, that the soldiers and officers who had been sent to him, of what is called the chosen corps of the Mantchoos, are not only entirely ignorant of every thing relative to the service, but are even incapable of bearing the fatigues and dangers inseparable from the military profession. For these reasons, the emperor has decided that it was better to send them back to Peking, than to leave them with the army, where they would be of no use: their maintenance would cost too much, and they would only set a bad example. The emperor therefore orders, that as soon as they have arrived in the capital, they shall be placed under the orders of the principal officers of the corps, who are enjoined to take care that these soldiers be instructed in the military exercises, of which it is a disgrace to them to be ignorant. As for the Chinese soldiers who are under the command of General Eldembao, he has found them perfectly well-trained, and well equipped, and praises them accordingly. These soldiers, notwithstanding the fatigues to which they are almost daily exposed, have behaved in many battles with distinguished valour.

"It results from these accounts that the Mantchoos are, in no respect, fit for military service. The reason is, that they are not exer-

cised during peace, and are entirely left to themselves, which renders them negligent, effeminate, and idle. At the time when our Mantchoo soldiers, despising the dangers which their small number caused them to meet with at every step, behaved with such courage that they always beat an enemy ten times more numerous, and when victory always attended our arms, we had a right to say, that, from the remotest ages to our own times, there never had been seen, in the whole world, braver soldiers than the Mantchoos: and yet there were, at that time, no corps regularly formed, as at present, into which, according to the regulations, none are to be admitted but the best soldiers and officers, provided with every thing, that they may be able to attend exclusively to their military duties. Then the common interest, ardent zeal, the love of independence, and true patriotism, animated every Mantchoo, and rendered him invincible. The present Mantchoo soldiers, notwithstanding all the efforts of the government, cannot be compared, in any respect, with their ancestors, and to our extreme regret they are even become weaker than the Chinese soldiers: in short, they are good for nothing. We formerly had a pretty good opinion of the select corps, and the artillery, but at present we see with regret that it is quite the contrary. And if the soldiers of these corps are so undisciplined and so effeminate,

what idea must be conceived of our guards and the other soldiers? Ah, Mantchoos! are you really so degenerate, that a sense of honour no longer affects you, and that your conscience makes you no reproaches? We ourselves, who draw up this ordinance, experience at every word a feeling of shame in thinking of your incapacities.

"In spite of this conduct of our soldiers, which deserves to be punished, General Fousemboo has the boldness to lay before us the absurd demand to grant particular rewards to all the Mantchoo soldiers, in order to excite in them more zeal for the service. But this inconsiderate officer has forgotten, that during our whole imperial reign, our greatest benefits have been continually conferred upon them; for, independently of the fixed pay, granted only to the Mantchoos, amounting to above 320,000 lan per month, we cause the amount of a month's pay to be given them at the end of a year, and considerable sums annually for their clothing. A Mantchoo of either sex marrying receives two months' pay, six or eight lan in silver, and double the sum for the burial of a man or woman. Considering all these extraordinary advantages, proceeding from our extreme kindness to the soldiers, every body must confess that our sovereign munificence to the Mantchoos is without bounds. To grant, in addition, par-

ticular rewards, without any just ground, would be contrary to good sense, and to the principles of a wise government.

" It is reported that the soldiers whose incapacity has been reported by General Lebao were not taken from the chosen corps, but that all those had been sent, without distinction, who had expressed a desire to join the army. We cannot help laughing at this idea, which must contribute to accuse rather than to defend them. We ask, what do they mean by being sent to the army at their own desire? Is it not to prove to the emperor and the country, that they are really his faithful subjects and children, ready to expose their lives, and to march bravely against the enemy who dares to trouble the general tranquillity, and to display by this conduct the noble sentiments of their gratitude for the very great favours which they have enjoyed during the time of peace? But destitute, like vile slaves, of every generous sentiment, and far from being animated with a desire to distinguish themselves by great deeds, they have disgraced themselves by all kinds of vices, deserving of severe punishment. They expressed a desire to join the army only to gratify the more easily their wicked propensities.

" It has come to our knowledge that during the whole march they have illegally exacted from the mandarins of the provinces through

which they passed, considerable sums of money, and violently seized every thing which tempted their cupidity. But this is not the whole that tends to their dishonour. After having joined the army, they alleged various pretexts to avoid the field of battle, and nevertheless continued to receive their pay every month, while they spent the whole time at ease in their quarters. What real service can be expected from soldiers who have gone from the capital to the army with such unworthy notions?

"It is our will that this ordinance be made known to all our generals and officers, that they may proceed with zeal, and without regard to the time or trouble which it may occasion, to exercise the soldiers under their command every day, in order to render them, in two or three years at the most, perfectly skilful in the use of the bow. This is to be understood of the infantry as well as of the cavalry. The soldiers must also be complete masters of all other parts of the military exercise, to render themselves at length worthy of the celebrated name of the Mantchoos. In twenty-seven months we shall in person review the two corps, without making known beforehand either the time or place. This review will be made with scrupulous attention, and the greatest rigour. If, contrary to all expectation, the soldiers should be found imperfect in their exercises, or inattentive to their

duties, all the officers, from the highest to the lowest, shall be most severely punished. Let every one, then, take advantage of the indulgence which we grant for the last time; — let every one zealously employ the time that is granted him to repair his faults, and to render himself worthy of his condition and his rank."

January 6th. — This being the Epiphany, divine service was celebrated by the ecclesiastical members of the new mission.

January 7th. — A storm took place during the night, which shivered the branches of a huge cypress which stood near our church. At Peking, storms are frequent both in winter and spring.

January 9th. — Towards evening a Chinese soldier of the corps of the Oudjen-tchookha of Peking, whose name was Peter Bourjoie, paid a visit to the chief of the new mission at a time when I was with him. He was about forty years of age, the son of a poor soldier, and educated in the convent of the French Jesuits in this city, who intended him for a Roman catholic preacher in the interior provinces of China, and first of all to send him to Europe in order to complete his studies, as had been done with his uncle, who had become a celebrated priest among his countrymen. But during the last persecution against the Jesuits, Peter Bourjoie renouncing the ecclesiastical profession, thought it his duty

to return to his regiment. Besides the Chinese, his native language, he speaks and writes Latin and French very well, and is in general possessed of considerable knowledge. It is singular enough to hear a Chinese, dressed and armed in the fashion of his country, speak French with fluency. The students of the mission employ him, on very reasonable terms, as a private teacher of the Chinese, only because he speaks Latin well. But this circumstance may perhaps delay, rather than favour their progress; because, tired of the difficulties of the Chinese language, they have recourse to the Latin, which is more familiar to them. Bourjoie, however, like a great number of the Jesuits, has not a perfect knowledge of the Chinese.

In order to show how well-versed this soldier is in the sciences, and in the Latin language, I annex the copy of a letter which he wrote to the archimandrite Peter, giving him advice how to enjoy a long life. I have made no change in the orthography.

"Received, January 8, 1821.

"Domine Pater reverendissime!

"Alpha et Omeka inquiebat: 'Venite et faciemus hominem ad imaginem et similitudinem nostram, etc.'

"Hoc textu scripturæ sacræ commonefacimur, ipsummet hominem ex ingenito præditum esse

divinis dotibus, ut intelligentia, memoria de præterito, prævidentia de futuro, iis que innumerabilibus, esseque eum comparticipem divinæ naturæ. Natura autem Dei summe verax est; ex summa autem veracitate consequitur infinita consolitudo seu consolitum, seu spissum infinitum; indeque eummet Deum esse æternum, docent sacra et profana, approbant que argumentionibus infallibilibus experientiisque Logica et Metaphysica.

" Homo vero, quia comparticeps est divinæ naturæ, non potest quin naturaliter protendet aut desideret æternitatem vitæ. Quapropter traditione audimus, inter Romanos et Græcos quam plures et in diversis sæculis, multis modis et adinventionibus conati sunt, quibus diutius (aut uti volebant ipsimet) perpetuo vivere. Hinc Pythagoras, advertens ingenuinum hoc desiderium longiturnitatis vitæ esse in hominibus, incepit et promulgavit secundum ductum mentis suæ *metempsicosis* tractata, quamque falsa esse, philosophus posternus non ignorat.

" Hinc in hoc nostro Imperio ab antiquissimo tempore fuere *Dao-s*, qui præter metempsicosin docent perpetuitatem vitæ, et quasdam pilullas à se compositas aut (ut jactant) divinitûs donatas; qui ad hunc finem immortalitatis subducunt se ab omni sollicitudine, et se coarctant in suis habitationibus, aut in speluncis montium, maximeque attemperant suum animum ita, ut numquam

sinant se agitari affectionibus affectibus queisque; quorum insanie aliqui nostri Imperatores (ut prætermitto innumerabiles homines inter *Van-ye*, *Da-gin* et populum, tam pauperes quam divites, ad hanc usque diem) tentati, infructuose finierunt vitam suam, ut videre licet in Dhun-kien-kan-mu.

"Itaque ego Petrus, fex hominum, a viginti annis legi libros nostros medicos et redegi illos in praxin usque nunc quindecim annis amplius. Verum est, quod libris illis multa admixta ridicula et imaginata dicta; lectores autem prudentes oportet colligere sibi fruges et relinquere herbas, herbas que inutiles, sylvestras et venenosas zizaniaque ipsamet. Hæc satis esse puto dicta, ut Honor suus assentiat, servum suum Petrum de *Dao-s* licet instructum, longe tamen esse ab eorum mente, et purè profiteri Medicinam, tam theoricè quam practicè, ab *Huan-ti* usque nunc de sæculo in sæculum traditam; ejusque et doctorum medicorum nostrorum disciplinis addictus, media aliquot offero pro suamet quotidiana vivendi ratione; ut sint utilia suæ caniciei et proficua; indeque sequi debet (quibuscunque aliis occasionibus improvisis exceptis, aut ut logicè cæteris paribus) diuturnitas seu plenus cursus vitæ, id est, peractio aut impletio septuaginta aut octoginta annorum secundum communem mentem. Longe est, quod crederem æternitatem esse posse in hoc mundo.

" Ecce, Domine serenissime mihique Benefactor, accipe, quæso, in Latina lingva.

" Honoris sui adductissimus et obsequentissimus humillimusque *Petrus de Bourjoie.*

" *Principles of Chinese Hygieine.*

" 1. *Esuriens cibare ; dum ob ætatem minuitur appetitus, non conturbare.*

" Plerique seniores conati sunt plus cibum capere, putantes sibi esse proficuum ; inde ob indigestionem exurgunt acrimoniæ, seu pilæ, aut flegmata, et ipsa accidentia ; prolongetur neutiquam eorum numerus ætatis.

" 2. *Sapitum gustum caveto, ne citra justum accipies.*

" Juniores et fortes apti ad digestionem sunt ; seniores vero et debiles debent cavere.

" 3. *Inter quatuor tempora, hiemem censeas pretiosum et præcipuum pro sanitate seniorum ac debilium.*

" Quia frigus est evitabilis in calefactis domibus, et illo tempore vires vitales recolliguntur sine dispersione ; bonum pro senibus debilibusque tempus est.

" 4. *Lautio potest disperdere vires vitales.*

" Convalescentes, seniores, debiles evitabunt eam ; fortes autem accipiunt suo lubitu, sed verno tempore et in æstate rarò.

" 5. *Pavimentum cubiculi non debet esse integre calefactum.*

" Quando sub pedibus est calor nimius, tunc

totius corporis humores descendunt, hinc homo cito debilitatur; sed oportet partem pavimenti calefactam et alteram frigidam, ut pedes alternatim et caleficiantur et refrigescantur. Ad hoc nititius explicandum, caret mihi terminis suis propriis.

" 6. *Valde nocet ira.*

" Ira vehemens in fortibus causat suffocationem repentinam, in mediocriter fortibus sputum sanguinis, in adhuc minus fortibus dolores pectoris et subcostarum, in senibus et debilibus mortem subitaneam; experientiam plurimam habui.

" 7. *Profunda meditatio et ardua non debet esse prolongata.*

" Si ob unicam ideam vivacem seu funditùs permoventem, palpitatio cordialis acceleretur, aut arctetur; tunc vita non durabit multo.

" 8. *In verno tempore, in loco paululum calefacto tranquillo animo vivito.*

" Pro debilibus et senioribus incongruum est hoc tempus. Multi homines patiuntur aliquam altercationem sanitatis in illo; vulgaris homo dat consilium, ut illi perpessi accipiant multam motionem sive exercitationem corporis; hoc autem consilium non procedit a fundo scientiæ medicinalis.

" 9. *In æstate, in refrigerio pacifice, id est, absque exercitatione corporis, vivito.*

" In æstate, ob calorem et aërem humitosum

vegetata crescunt, pleraque autem caro incommodatur; fortibus nihil est dicere; seniores et debiles debent caute transigere tempus istud.

" 10. *In autumno tempore cibos oleos, seu fluitos, seu humorosos cibos cape, et exercitare.*

" Autumnus apud nos ordinario est siccatissimus; unde debet unusquisque illo tempore sua cibaria dilucita et quodam modo sorbilia, præter eos, qui cursu ventris laborabunt; insuper senes et debiles abstinebunt a fructibus, et minus fortes quandoque. Et eo tempore expetit senioribus et debilibus exercitatio aliqua corporis.

" Hæ aliquæ recommendationes sunt, quas ego secundum inveterata docta, respectu injuriarum aeris hodierni, et pro climate, gradu punctoque in quo nos vivimus, excogitavi. Easque a quindecim annis dum occurro senioribus aut debilibus, illis trado; verum retrorsis annis video illos adhuc superstites esse, et dicunt se non aliis modis præter has recommendationes, usos esse, quasque affirmant suo proprio experimento utilissimas esse. Eas ergo toto corde cum reverentia offero Honoris sui serenitati et discretioni, si digna videbuntur ad suam incolumitatem et exequitionem, nec ne? — Hæc est conversio meæ linguæ Sinensis; ergo non redarguor de Latinitatis imperfectione.

" De cætero adverti inter Europæos Patres, de quibus forsan Honor suus recordatur, Amiot,

Bernard, Poirot, Na *Germanus*, Ilman Pansi, non aliis, quam istis familiaribus et simplicibus vivendi rationibus, pervenerunt, licet debiles, ad octoginta plus minusve annos: e contra, Domini Raux, Bourjoie, Guislain, Hanna *Anglus*, Antonius, Alexander *Episcopus*, qui, his vulgaribus et minutissimis punctis neglectis, licet fortes omnes, intra terminum sexaginta et quinquaginta annorum finiverunt."

January 10.—As Mr. Razghildejef was known to the Mongols that live upon the frontiers, near the post of Tsouroukhaïtou, the young son of the oukhérida (commander of a regiment) of the Bargou Bouriats, who had come to Peking to solicit an officer's commission, paid us a visit; he had been presented the day before to the emperor, with several of his countrymen. Some days before, I had made him a present of a couple of good razors; to-day, taking advantage of his office, I gave him for Mr. Speranski, governor-general of Siberia, despatches for our minister of foreign affairs, whom I informed of our arrival at Peking. The packet was addressed to a Cossack officer, commanding a hundred men at Tsouroukhaïtou, with the request to deliver it to the tribunal of the frontier, established at Troïtskosauskaia.

At two o'clock in the afternoon the archimandrite Peter, Father Hyacinth, and myself, paid a visit to Father Gau, of the Franciscan

order, and bishop of Peking, who resides in the northern convent, called in Chinese Pe tang. This convent, situated in an angle, at the north-west part of the city, was formerly occupied by the French missionaries, the last of whom, named Grammont, had recently been sent back by order of the government. As soon as we entered the court-yard some Chinese converts came to meet us, and conducted us into the parlour; the bishop and the chief of the convent soon came in.

Father Gau, aged about thirty-eight years, is a Portuguese. He speaks Latin well, but with a very singular accent, and holds the office of translator in the Nei ko, or council of state. He is said to be very well versed in theology, philosophy, and mathematics. He received us with great affability. Our conversation turned on the journey we had just completed, the victories of the Russians in 1812, 1813, and 1814, and the ill success of the last English embassy at Peking. There were in this room two large book-cases full of books, several portraits of the kings of France, among others one of Louis XVI, the portrait of Father Parennin, well known for the share he had in fixing the frontier between Russia and China, as well as the portraits of several other French Jesuits. We saw also engravings representing battles between the Chinese and the Soungarians, under the reign of

Khang hi.* These battles were engraved and printed at Paris, from the designs of the Jesuits who were in the service of the emperor at that time. The engravings were sent to China with the coppers: the designs are very spirited, and the engravings well executed.

After about half an hour's conversation, Father Gau conducted us to the church of the convent, which is built of stone, very plain, in the form of an oblong parallelogram. The interior is adorned with pretty good pictures, representing subjects of sacred history. It is said that the convent of St. Joseph, which formerly existed in the eastern part of Peking, and which was inhabited by the Italian and German missionaries, was a very admirable specimen of the taste of the Europeans in the fine arts, which are almost unknown to the Chinese. This convent was destroyed by fire, and not a trace of it now remains. The church of the convent of the north is the principal one in Peking. Our clergy chose it for the model of that which they had built at the expense of the emperor Young tching. In the Roman Catholic church carpets are spread opposite the altar, on which Chinese Christians sit during divine service. The church is surrounded with cypress and juniper trees, the

* This is a mistake of the author. The battles engraved at Paris were those fought by the troops of Kien long, about the middle of the eighteenth century.

branches of which are cut in different shapes, according to the ancient Dutch and French taste.

When we returned to the parlour, Father Gau gave us a collation in the Chinese fashion, with Madeira and coffee. The latter had been sent him from Macao, which led him to make the ill-founded observation that the English colonies produced no coffee. He complained that it was very long since he had received any newspapers either from Europe or Brazil, so that he was ignorant of what was passing in the world.

The convent of the north is composed of four very large courts, and a number of houses built in the Chinese style. They must have been very handsome, but they are at present deserted and falling to ruins. Every thing indicates that the Catholics no longer possess in China the wealth and happiness which they enjoyed under the emperors Khang hi and Kien long. In this convent is also the residence of the bishop of the Christians of the southern provinces, and principally of Kien nan. He is a Portuguese, named Pius, who being indisposed was not able to see us on this occasion.

January 11. — Availing ourselves of the permission which the Dou Lama had given us on the 24th of December, we went to-day to see the temple of Houang szu. We passed by the

gate of Ngan ting men. Near this gate are numerous wells of excellent water, which flow from the western mountains. These wells are kept up by the inhabitants of the province of Chantong, who are considered as the best workmen in Peking; and are in fact distinguished from the rest of the Chinese by their lofty stature, bodily strength, and open countenance. They bring water into the houses of the rich, and the tea houses in Peking, for a certain price, on barrows with two wheels, on each of which are ten pails; otherwise carts and mules are sent by the opulent to fetch water. For the imperial court, water is brought from the springs of the western mountains, about fifteen wersts from Peking. The water in the wells of the city is brackish, or rather salt, though by no means unwholesome. According to a regulation of the Chinese government, the Russian house is supplied with water from the well in the court of the tribunal of foreign affairs, which is considered as the best in the whole neighbourhood.

To the east of the road, we saw the walls of the temple of the earth, where the emperor on the day of the summer solstice makes an offering to the deity, and presents prayers for a plentiful harvest. The temple is surrounded by a large tract of land, enclosed within a stone wall, but there is nothing remarkable about it. After we

had passed over a large plain, where the cavalry and infantry of the Mantchoo guard exercise, we came to the middle temple, or convent of Houang szu, which is about ten wersts from Peking. One of the lamas of the convent came to meet us: he was the porter of the convent, and served as our guide.

The first of these convents, which is the western, was built at the expense of the emperor of China, and placed at the disposal of the lamas of Tangout. The two others, the middle and the eastern one, were built by Mongol princes, who united with the Mantchoos in the conquest of China, in the middle of the seventeenth century, and penetrated to Peking. These two latter convents were formerly inhabited by the Mongol priests; but as they, by negligence and extravagance, had wasted the property and alienated the lands, houses, &c. belonging to these temples, their place is occupied by Chinese lamas of the religion of Fo; and that of the east is the only one left to the Mongols.

We went first into the temple, which is large, in the form of a long parallelogram, two stories high, built of brick, and according to the Tibetan religious ordinances, stands in the direction of south to north, and is covered with yellow tiles. In front, and within the temple, are pillars of odoriferous wood, each of which, on account of their size and the distance from

which they were brought, is estimated at the value of ten thousand rubles. Under the emperor Kien long, the Tibetan Bantchan Erdeni (or high priest) lived and died in this temple. In an apartment in the upper story, they still show the bed where he died of the smallpox; and the Mongols pray with devotion at this bed of their high priest.

The Bantchan, in the religion of Boudha, holds the first rank after the Dalai Lama. He resides at Djachi-loumbou, a town and convent of southern Tibet, where there is a magnificent temple. The Mongols call him Bogdo Lama or Bogdo Bantchan. He was formerly sovereign of Tibet, but the admission of women* into the order of the monks caused a division. The lamas of northern Tibet chose a Dalai Lama, whom they named Lama Eremboutchi, inspired by Boudha, who was put in opposition to the Bogdo Lama, and received the same honours. When the Dalai Lama, after his decease, again appears in the flesh, the Bantchan sends him his

* To the south-west of the city of Lassa and the rivers of Yourou Dzunbu Tchou, is the lake of Yamdjo-youmtso, in the middle of which, elevated on a mountain, is the temple of Dordze Balmougoûn, remarkable for its structure and fine situation. There is a convent for women, the chief of whom bears the title of *Pagma*, or female koutouktou. According to tradition, she owes her birth to the polar star; and at the time of the confusion excited in Tibet by Tebu Sandza, at the end of the seventeenth century, she metamorphosed herself into a swine, and by that means escaped.

benediction. The Dalai Lama observes the same rule at the death of the Bantchan: these two high priests in this manner uphold the dogmas of the yellow sect. In 1714, the Bantchan received the title of Erdeni (precious). Kien long, either from devotion, or to attach to his interests the priests of Boudha, who exercise great influence over the Mongols, invited the Bantchan Erdeni to fix his residence in China. This priest, who was still young, accepted the invitation in 1780, and took up his residence in the middle temple of those which are called Houang szu, and which belonged to his sect. The emperor, who was above seventy years of age, went to him, accompanied with a magnificent suite, to pay his reverence to him, and also to obtain his benediction: he praised him for his love of justice, and made him several presents. But soon after the Bantchan changed his abode, and reappeared in a human shape in his own country; that is to say, he died and was placed a second time on the throne of Djachi-loumbou.* The inhabitants of western Tibet consider the Bantchan as a divinity: he is to them what the Dalai Lama† is to Great Tibet.

* The report spread by the English, that Kien long had caused the Bantchan Erdeni to be poisoned, appears to be destitute of foundation. — KLAPROTH.

† The precise details of these two divine incarnations are inserted in the second volume of my Memoirs on Asia, page 90. — KLAPROTH.

The lamas say that the present Bantchan has been regenerated more than ten times. He preserves an unchangeable tranquillity of soul, is versed in religion and in all the sacred books, and renounces all terrestrial pleasures Every lama, after having fully studied all the holy books, must be consecrated by the Bantchan. The temple of the latter at Djachi-loumbou is very magnificent, and filled with idols made of precious metals. The believers are persuaded that the prayers recited here ascend directly to the inhabitants of heaven. The fragrance of the perfumes, and the incense burnt in the temple, are diffused all around.

In the eastern wing of Houng szu, are kept the models of several temples, of elegant workmanship, and of a red wood called houa hi. From the balcony there is a view of the walls of Peking and of the environs of the capital. Rows of cypresses are planted round the temple, the roof of which is inhabited by vast numbers of pigeons. To the west of the temple, behind two walls, there is an obelisk of white marble, said to have been erected by the emperor Kien long, in memory of the Bantchan Erdeni, who died in this place; but from the sculptures on the sides, which are taken from the history of Boudha, or Fo, it may be conjectured that this monument was erected in honour of that prophet, whose doctrine is followed in Tibet, China,

and Mongolia, by the Bouriats, and the Kalmucks. This obelisk resembles two others in Peking; being built in the form of an octagonal tower, fifteen fathoms high. The tower is rather slender towards the top, and covered above with a large cap of pure gold, of the shape of the cap worn by the Dalai Lama. On the four sides are marble pillars with soulpture. On the whole, the obelisk is handsome, and cost large sums; so that Kien loug, when he came to view it soon after it was finished, said, "This is a golden monument!" meaning that it had cost much money. To the north, near the obelisk, is a small palace, where the emperor generally takes some repose after he has sacrificed in the temple of the earth.

After we left the obelisk, the porter who had accompanied us, requested us to visit a Da Lama, who had come from western Tibet, and lived in one of the houses of the convent. He was more than sixty years of age, and was surrounded by Tibetans who had come with him, and by some lamas from Peking. He received us very politely, and asked us by his interpreter, who we were; if it was long since we had left home; why we had taken the journey to Peking; how long we intended to remain there, &c. He then regaled us with saturan, that is, tea boiled with flour and butter. The Tibetans are very plain in their manners, and are unacquainted with luxury: their countenance resembles that of the

gipsies* ; they wear long coats like the Russians, and do not cut their hair, but braid it on the head, and have ear-rings of turquoises.

We then went to the foundery, which is in the court of this convent. Idols of various sizes are cast and gilt here, and sent throughout all Mongolia. The idols which come from Tibet, which is regarded as the sanctuary of the religion of Fo, are very highly esteemed by the Mongols and Chinese. The small idols which are made at Peking are sold in proportion to their size, at the rate of one lana for an inch. We expressed a wish to purchase one of these idols, which the founder refused, because he looked upon us as infidels.

From these temples we returned to the city by another road. After having crossed ravines and narrow alleys, we came to the north-east angle of Peking, where our church of the Assumption (formerly Saint Nicholas) stands. There are also several small houses belonging to the government, which are scattered in that part of the city called Lo tcha (demon) and Houa phi tchang (birch bark square).

* This observation perfectly corresponds with the remark of my friend, Mr. Thomas Manning, who has visited Lassa. He has assured me, that there is a very great resemblance between the physiognomy of the Tibetans, and that of the Jews, and that those people have nothing of what we call the Mongol countenance.

We did not see the inside of the church, because we had no key. It is in very bad condition. It was built about the time of the arrival of the Albazins, with the materials of a Pagan temple which formerly stood in this square. One of the small houses close to the church is inhabited by a married Mantchoo, who is one of the emperor's guards. He pays the rent of a thousand tchoki, or thsian, about eight francs a month; and is obliged to guard the church. Before the house there is a deep ditch, which during the rainy season is filled with water, and as there is no outlet, it becomes a large stagnant pool. In general this quarter of Peking is very poor, though it contains the palace of a prince, which is situated to the south-west of our church. The descendants of the Albazins live at present in the western part of the city, which is assigned to the division of Mantchoo troops to which they belong. They have lost all attachment to their former countrymen, the Russians. There are twenty-two among them who have been baptized; but they are so connected with the Mantchoos by marriages and by their dependence as subjects, that it is very difficult to distinguish them. They speak Chinese; they dress like the Mantchoos, and live entirely in the same manner as the soldiers of that nation—poor, idle, and attached to the superstitions of Schamanism.

On my return, I learned that during our absence

Khartsagai, who had arrived from Ourga with the third son of Young Vang, had called to see us. This young prince was come to Peking for a month, to do duty in the imperial guard as khia or aide-de-camp. Khartsagai had seen at Balgassou, our Cossacks who had remained there, and brought us a report from Zakharof, the commanding officer.

It appeared from this report, that twelve camels and thirteen horses, of those which we had left at Balgassou to winter, had died, and that several others were very sick; that the snow was very deep, and fuel extremely dear; and that our cattle were too weak to be driven to another place. This news was very disagreeable to us. I desired the student Sipakof to represent as soon as possible to the inspector of our convent, the urgent necessity of sending one of our servants, in the month of March, to Balgassou, to examine the condition of these animals, and to relieve the Cossacks.

January 14.—The monk Benjamin, a member of the new mission, received from the former one the houses belonging to the Russian government, and which are situated in different quarters of Peking. It was judged that it would be more advantageous to sell the four small houses which remained; and adding a certain sum to the produce of the sale, to buy one large house as a magazine, in the best quarter of the city: be-

cause this would produce a revenue like that of the Jesuits, and like a piece of ground which the Russians possess in the environs of Peking.

The monk Seraphim observed, that for above these three years a large house with fine gardens and a pond, to the west of Peking, had been for sale. There was also a house attached to the estate where parties drink tea, and which brings a considerable profit during the summer. About 8000 silver rubles were asked for this estate. The circumstances of our mission did not allow us to buy it, and it was afterwards sold to a Chinese for 6000 rubles.

January 16. — To-day, Alexis came to the church; he is a descendant of the Albazins, and is their moukounida, or senior. He brought with him his grandson, of twelve years of age, to have him christened, and also his daughter, the mother of the boy, who was married to a member of the imperial family, but poor, and of the class designated by the name of ouksoun, or wearing yellow girdles. The archimandrite expressed, with respect to the young prince, the fear that the Chinese government, which is always jealous, might check the zeal of our clergy to propagate the Christian religion, as it had done with the Jesuits.

January 20. — The Boschko Ourghentai came to me on account of the approach of the new year, and offered me, according to the custom of the country, a dish of various prepared meats.

I recompensed his politeness by giving him in return half a pound of silver.

In the evening, several Coreans came to see us from curiosity. Every year, during this season, the ambassadors of the king of Corea bring presents to the emperor of China, as a token of vassalage.

January 22.—In the night, the hollow noise of the kettle drums announced in the temples the new year of the Chinese. In that which is in the Russian court, incense was burnt before the images; a lama recited prayers, beating on a small copper vase. About midnight, all the princes of the blood and the most distinguished persons assemble in the palace. At break of day, they bring the emperor to the temple of his ancestors, situated in the vicinity of the tribunal of foreign affairs. The sovereign performs his devotions according to the forms prescribed by the ritual, after which he returns to the palace to receive the congratulations of the principal persons of the empire and the members of the tribunals of Peking. On the occasion of the new year, the public tribunals are closed for a month throughout the whole of China, except in cases of particular urgency. The seal of the empire, which must be affixed to all documents, is locked up during the whole time.

The emperor issued an ordinance, prohibiting the games and fire-works usual at new year; the reciprocal visits between the mandarins were also

prohibited. The Chinese were permitted to divert themselves, but the Mantchoos were not allowed to do so, in order to render the mourning for the late emperor, Kiu king, more solemn. This distinction is humiliating to the Chinese, and unfavourable to the Mantchoo dynasty, because it proves in the latter a particular affection for the people to whom it belongs, as the emperor thus publicly shows his desire to see them mourn with him for three years the death of his father.

With the new moon begins the new year, called also the first of the era of Tao Kouan, (illustrious reign:) the era had continued to this moment under the name of Kia King.

The Mongols, who had taken up their temporary abode in the square adjoining the convent of the Purification, for the purposes of trade, had returned two days before to their encampment beyond the great wall, to celebrate the white month, or month of the new year. Our Bouriats observe the same custom. If we had had any of them in our service, they would have celebrated this holiday in our court.

A violent storm raged from the morning till noon; a great number of crows sought shelter under the roof of the convent. The crow is highly esteemed among the Chinese and the Mantchoos. *

* It is rather the pie, which is held in great veneration by the Mantchoos. Fan Tcha Kin, one of the remote ancestors

The most religious of the inhabitants of Peking set up in their court-yards high poles, to which they fasten little boards, with food for these birds.

January 23.—According to the calculation of the Chinese astronomers, the spring begins this day. At two o'clock I was visited by Tchoung Lao Yé, a schoolmaster. As a mark of respect, I presented him with four cut goblets with a gilt edge, which gave him great pleasure.

January 25.—About noon Kartsagai came to see me. He confirmed the bad news which we had received respecting our beasts of burthen at Balgasson. On taking leave, he offered to carry our letters for Kiachta; but I declined, under the pretext of being unwilling to trouble him with our commissions.

January 27.—This day, being the sixth of the first moon, the shops of Peking, which had been shut since the first day, were opened on occasion of the offering of fish. All the Chinese who profess the religion of Fo boil fresh fish on this day,

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of the imperial family, being pursued by some rebels who had exterminated his family, was on the point of falling into their hands, when a pie came and alighted on his head. Those who pursued him, taking him for a withered tree, passed on. Since that event the Mantchoos have the greatest respect for the magpie, and it is forbidden to kill that bird. Mr. Timkowski has disfigured this history, which I have extracted from the manuscript annals of the Mantchoo dynasty. I have therefore thought it best to suppress his version, and give another more correct instead.—KLAPROTH.

and eat it in memory of their ancestors. The holidays continue till the seventeenth of this month.

January 29. — This morning the emperor went to the southern suburb to present his offerings in the Temple of Heaven. The sacred vessels were carried there by elephants the day before.

February 4. — Having received an invitation from the lamas of the temples of Houang Szu to be present at their divine service, performed by a koutouktou, we set out from home at eight o'clock in the morning.

There are at Peking three koutouktous, whom the Chinese call Fo. The first, who was to perform service this day, resides in a vast temple situated near the palace, in the Houang Tching; the second lives in the temple Young ho Koung, in the north part of Peking, where the emperor Young Tching resided before his accession to the throne; the third koutouktou lives in the third temple of those called Houang Szu. This latter has now been sent by the new emperor to Tibet, to celebrate the obsequies of his father, Kia King, and to distribute the favours granted by the emperor on this occasion.

On our arrival the treasurer caused us to be conducted to the eastern temple, where the religious ceremonies before the idols had already commenced. All the doors were shut, in order to exclude the crowd; so that we were obliged to pass through the apartments of the lamas to

get to the principal temple. The inspectors hesitated to let us approach the koutouktou, especially when they saw the sabres of the Cossacks. However, on the assurance of our Chinese guides, they consented. We were placed on a terrace of white marble, before the southern door of the temple. The koutouktou was seated in a very large arm-chair, with his face turned towards this door. Before him stood a long table, covered with a piece of flowered silk, on which were placed sacred vessels containing corn, water, &c. On both sides of this altar stood five lamas from eastern Mongolia, who read and sung prayers in the Tibetan language. The uncommonly deep and powerful bass voices resounded in the air like the lower notes of the horn. Above two hundred lamas from the temples at Peking were seated cross-legged, to the right and left. The koutouktou struck at intervals silver cymbals, which are a distinguished mark of priests of the highest rank, and indicate their sanctity, inviolability, and precedence. It was a signal to the lamas, alternately to sing and to play. The orchestra was placed apart: they played on wind instruments, resembling our oboes and clarionets. Some are made of large sea-shells, which give a very harsh sound. They had copper cymbals* of various sizes, and

* A detailed description of the musical instruments of the lamas is to be found in Pallus. Nachrichten Uber die Mongolischen Volkerschaften, vol. ii. p. 164, &c.

also drums. This kind of music is more calculated to inspire terror than calm and religious feelings.

The yellow dresses of the lamas, and their shorn heads, gave them in our eyes a singular appearance. There were no worshippers of Fo present except priests. The koutouktou, who was about thirty-five years of age, looked at us from time to time, and the others followed his example.

When we returned to Dou lama's, the treasurer, we saw there a great number of lamas, who came after the conclusion of the service. The lama Koubilgan Tching held a long conversation with us. He was in the personal service of the koutouktou, whom we had seen to-day. Tching is about forty years old, descended from a distinguished family among the Mongols of the tribe of Oniout, and was educated at Peking. He had travelled through the whole of Tibet and Mongolia, and the northern provinces of India, bordering on Tibet, converses fluently in the Chinese, Mongol, and Tibetan languages, and has some knowledge of the Indian and Mantchoo. He asked us many questions respecting our journey, Russia, and its capital, our birth-places, &c. He assured us that the emperor of China exercised equal authority in the spiritual and the temporal affairs of his vast empire. The koubilgans and koutouktous are chosen by his instructions, and even the appoint-

ment of the Dalai lama depends entirely upon his will. Only the common people, especially the Tibetans and the Mongols, deify their high priests, under the name of koutouktou or gheghen. Tching told us also that the Dalai lama had not appeared, that is, had not been installed, in Tibet for five years. The priests of Tibet wanted to choose nim from among their own body, but the late emperor Kia King required that three candidates should be proposed to him, all of them from the province of Szu tchouan. Does the Chinese government, then, dread the conquest of Tibet by the English? Should these conquerors of Bengal take possession of a country so highly venerated by all the professors of Lamaism, which would not be so difficult for them at present, the Dalai lama would remain in their power; his worshippers, the Mongols, Kalmucks, and other nations, might become true and zealous allies of the English, and facilitate their farther conquest in middle Asia. We know that the English missionaries who reside at Selenginsk in the government of Tskutsk, diligently study the Mongol language, which is spoken by many of the Tibetan lamas. Of this we had a proof to-day. A lama, a native of Lassa, the capital of Great Tibet, who had lately arrived at Peking, spoke the Mongol language quite fluently, with Mr. Rasgildjejef. He mentioned that persons sometimes came from Persia

to Tibet who wore cloth dresses and long swords.

Some Tibetans who reside in their convent came to the Dou lama to see the Russians. When they saw me they exclaimed, "This gentleman greatly resembles in the face the Indshili (English) who live at Lassa and other Tibetan towns; the same complexion and hair, the same dress and sword." This statement was farther confirmed by a merchant at Peking, a native of Tibet, who is pretty well acquainted with Bengal and Calcutta. We learned from them that the English now carry on a pretty considerable trade with Tibet, and exchange their cloths, knives, swords, &c. for gold, musk, turquoises, &c. *

We likewise met there with a Mongol from Koukounor, who had come with one of the princes to Peking to compliment the new emperor on his accession. This Mongol called himself an Olut, that is, a Kalmuck, in which sense the Mongols themselves adopt this name. The tribe Olut (or Eluths) wander along the Blue lake, to the west of Peking. The tract immediately inhabited by them abounds in wood and fine cattle; they cultivate chiefly millet, and also some barley and wheat. He told me that their ancestors, about fifty years ago, under the

* This is by an indirect commerce; for the Hindoos sell the English merchandise at Tibet. — KLAPROTH.

conduct of one of their princes, descended from Ajuka Khan, had emigrated to Koukounor from the banks of the Irtysch, which he called Erzi.

On our return we visited the Russian burial ground. We cannot but regret that, under the archimandrite Schisch Rofski (who left Peking in 1795, and died on the way to Kalgan), a large piece of ground was ceded by a member of the mission to a Chinese, by which it is much diminished. The length of time that has elapsed, and the want of a plan of our land confirmed by the Chinese government, would now make it very difficult to recover it.

February 5. — During the fêtes for the celebration of the new year, which are continued half the first month, they show a very large ancient bell, which is in a convent of the Ho chang, or the priests of Fo, three wersts to the south of Peking, and about eight from the Russian court.

Being desirous of seeing, as far as the restraint under which a stranger labours in China, every thing worthy of attention in a country so distant from our own, I went to this convent with several of my countrymen. As we went along past the walls of the city and of the palace, to the south and the west, we saw, near the south-west angle, a mosque built by Kien-long for the Mahometans, whom he brought hither after the conquest of eastern Turkestan. When we pass

into a street near the mosque and the houses of the Turkestans, we come to the wall of the great garden of the palace. Here we see the roofs of the dwellings or the summer-houses, and the top of an artificial hill planted with juniper trees. In the garden, and directly opposite the mosque, is a very large summer-house, built by Kien long for the use of his third wife, a princess of Turkestan, who went to it for the purpose of prayer. This marriage was a measure of policy on the part of the Mantchoo court, with a view of more closely attaching the conquered nations to its dominion. Turning to the right, to the west of Houang ching, there is the palace of a prince, the elder brother of Kia king and uncle of the reigning emperor. The attempt upon the life of Kia king, made by a domestic of this elder brother, had caused the prince to fall into disgrace with the emperor.

Farther on in the same street we met the vang of Corea (Kao li vang). He was going to court in a plain carriage, accompanied by a numerous suite. This man is descended from a prince of Corea who came to Peking with the Mantchoos, on the conquest of China in 1664. His uncle had been deprived by Kia king of the dignity of prince, on account of his pride. He had required the officers of his suite to make their reports to him as is usually done to the

emperor, and with the same ceremonies. He was besides extremely cruel, and made his people undergo the most dreadful tortures. The palace of the vang, with its extensive gardens, is near the western gate of Houang tching.

This morning the emperor returned from the palace of Yuan ming yuan, situated tot he north-west of Peking. Conformably to the Chinese custom, drapery of ordinary blue nankeen is hung across the ends of the small streets which issue into the great street through which the sovereign passes, in order to conceal him from the inhabitants. We saw some of these pieces of nankeen still hanging on lines. This custom proves that it is not lawful for all the Chinese, even those of Peking, to attempt to see their emperor, who is always surrounded by a crowd of courtiers. It is only when he is travelling in the country that his subjects, prostrated with their faces to the earth, are able to look at him by stealth.

As we approached the gate of Si tchy men, we observed that nobody was permitted to pass. Having halted, we learned that the son of the emperor, who was also returning from the palaee of Ming yuan, was expected immediately. Several horsemen in court dresses galloped before. Soon came the young prince, mounted on a white horse, which is the colour most esteemed in China. He was likewise surrounded

by a great number of eunuchs, also in court dresses, with *phou tsa* * and peacocks' feathers on their caps, which made a very gay appearance. The soldiers of the police ordered the people to alight from their carriages. We followed the example of the Chinese, and were able to see the prince very near. He was thin and pale, and appeared to be about fourteen years of age. Our European great coats and our uniforms attracted his attention, and one of his suite enquired who we were, and was told that we were foreigners. The prince, after having looked at us with much attention, rode on. A youth of about fifteen, surrounded by persons of inferior rank, came after him; he was

* It is well known that the military and civil officers of the Chinese government wear upon their caps, as distinctive marks, buttons of different colours, according to the rank which they hold. A red or coral button is appropriated to a general; a transparent blue one, to a colonel, &c. The cap of the emperor is adorned with a pearl of great value. But independently of these buttons, the phou tsa are also marks of distinction. They are little square pieces of satin, sewed on the breast and back of the upper garment. The phou tsa of the civil mandarins has a bird embroidered upon it; that of the military mandarins, a wild beast. A military officer of the second rank, or a general, has a lion; a civil mandarin of the third rank, (analogous to that of a counsellor of state in Russia,) a peacock, &c. The robes with these phou tsas are worn only at court or on solemn occasions, when they wear besides rosaries which come down to the girdle.

probably some officer immediately about his person.

After having passed the gate, we saw on our left, near the bridge, a small temple, where the young prince had stopped to take tea. The emperor himself and his consort, on their return from Yuan ming yuan to Peking, usually rest in this temple. At present, on account of the mourning, the emperor cannot inhabit his country seat till the expiration of twenty-seven months.

Having gone a werst and a half on the road to Ming yuan, which is paved, we turned to the right, and after another werst and a half came to one of the temples of the Ho chang, near to which is one of the burying-grounds with which Peking is surrounded. The tombs of wealthy Chinese are surrounded by walls, in which are temples and plantations of cypresses and lignum vitæ. The poor are buried in the fields, but their graves are generally adorned with trees, according to the precepts of Confucius, who advises people to spend even half their property in the burial of their parents. The present emperor, wiser than Confucius, has, among other measures for the general good, put limits to this useless extravagance. It often happened that a son ruined his family to do honour to his father.

There is nothing remarkable in the external appearance of the temple of the Ho tchang. Some thousand persons of both sexes had come from Peking on account of the fêtes. A crowd of curious people pressed round us on all sides. Happily the soldiers of the police opened a passage for us with their long whips. After passing the first court we saw a low cedar, the branches of which spread very far. Behind it was a building of two stories, containing the refectory and the dormitory: the apartments are not lofty. The priests or Chinese monks are extremely abstemious. They eat neither milk nor fish, and are obliged to sleep sitting: they are thin and pale, and looked at us with much surprise.

Beyond this building is a tower in which hangs the bell so celebrated in China. It is of copper, which is turned black by age. Its height is about two toises; its diameter below is four arsheens, and two arsheens at the ears. It is covered with Chinese characters: its weight does not probably exceed three thousand poods, or above a hundred thousand pounds.* There is

* It is said that there is a bell at Nanking which weighs 1250 poods, and which consequently, according to the testimony of the Abbé Grosier, is larger than the famous bell at Rouen, known by the name of George Amboise. Several towns in Russia have much larger bells; that at Moscow is said to weigh 12,000 poods.

a narrow inconvenient dark stair-case to ascend to the ear, where there is a small opening, through which the pious visitors throw small copper coins. He who succeeds in making them pass through the hole considers it as a favourable omen. All these pieces of money fall upon the floor under the bell, and during the holidays produce a considerable sum to the priests. * Near this town is the abode of the superior of the convent.

The crowd hindered us from remaining long in the temple. On our return to the gate of the city, we passed by an ancient rampart, which formed the wall of Peking under the dynasty of Yuan, or the Mongols. The capital was then, for the third time, extended towards the east, in

* The real name of this temple is Van cheou szu, that is to say, Temple of ten thousand ages. It is situated twenty pans to the west of the sluice Kouang yuan tcha; its foundation was laid in 1557. At that time the tower was built to receive the great bell, which was cast in the years Young lo (1408 to 1424). It is two Chinese toises in height, covered inside and out with inscriptions, very well engraved, which contain the texts of one of the sacred books of the Boudhists, called Fo choue Mi tho fa houa tchu phin king. It is suspended by a brass ring, also covered with characters, which form the Leng kia king. The name of this bell is Houa yan tchoung. Its sound is heard at a very great distance. The emperor Kien long caused the steeple to be removed in 1751, and placed further to the north. An inscription in Mantchoo, Chinese, Mongol, and Tibetan was then set up in its vicinity. — KLAPROTH.

order that the inhabitants might be more easily supplied with water. We then went to the south, along the wall of the city; having on our right the canal which surrounds it, on the other side of which are the barracks for the poorest soldiers of the corps of Peking: the others are lodged in the city.

Having entered by the gate Feou tching, or Phing tse men, our way led by the side of a small ditch which goes from north to south, (this is the Tcheou keou, or the stinking canal), to the inclosure where the imperial elephants are kept. The guards, on receiving 500 tschoki, immediately let us pass through the gate. The inclosure is very spacious; it contains a temple, a fountain, four large stables, in bad condition, for the elephants, and several other buildings, inhabited by persons employed in the establishment. There were at this time only eighteen elephants. They were formerly much more numerous. The stables are heated by stoves. The elephants have their heads turned towards the door, and are fed upon rice mixed with wheat straw; but the poor animals scarcely get a third part of their allowance; the rest goes into the hands of the officers, and is converted into pretty houses, equipages, &c.

The elephants are employed in conveying the vessels used by the emperor in the sacrifices. These vessels are placed upon very large litters,

made for the purpose. Four elephants are daily taken to court. One of these elephants, obeying the voice of his guide, struck the floor with his trunk as often as he was ordered; another uttered very piercing cries, and sounds resembling a drum. Most of these animals are old and feeble, and some of them so gentle that they are permitted to go loose in the yard. The elephants at Peking are generally brought, at great expence, from the kingdom of the Birmans. It is stated in the voyage of Lord Macartney, that the male and female elephants of Peking come from the vicinity of the equator, and some of them from the countries to the north of the tropic; but it seems to me that if these animals lived on the frontiers of China, means would easily be found to keep a greater number of them in the capital, and to exchange them more frequently for younger ones.

We then passed by the Portuguese convent, called the Temple of the South, because it is near the south wall of the imperial part of the city. This is the most striking building of all those we had seen at Peking. Near the convent is a Chinese guard-house. The entrance into the city on this side has been closed since the riots in 1813.

February 10.—The intendant, Tho lao yé, came to see me at two o'clock in the afternoon, at my request, to discuss the question about

changing our Cossacks who were at Balgassou. As he had already heard of our intention, he immediately expressed his opinion that such a measure might be very well executed; and when I told him that similar changes had been made before, he answered that the Chinese government, without being guided by preceding examples, would be always ready to assent to all the just requests of the Russians. He advised me to present a request on this subject to the Tribunal of Foreign Affairs; he spoke in high terms of Mr. Golaikovski, director of the Custom-house at Kiakhta, and told me that he hoped he should one day return to do duty at that place.*

We were interrupted by the entrance of the bitkechi Tching, who very unseasonably made me many very high-flown compliments in the presence of Tho lao yé, especially on my politeness in lending him my carriage in Mongolia, during a journey which the cold and the storms had rendered so disagreeable.

February 12. — I sent to-day my request to the Tribunal of Foreign Affairs, written in the Russian and Mantchoo languages. I asked permission to send the inspector of the baggage with ten Cossacks to Balgassou, to relieve the men whom we had left there, and to examine the

* Mr. Golaikovski has gained the affections of the Chinese officers by making them acquainted with Champagne wine.— KLAPROTH.

animals. Mr. Rasghildejef I, and the interpreter Frolow, accompanied by the student Sipakof, and two Cossacks, carried my request to the tribunal. The mandarins, among whom was Tho lao yé, received it with much politeness, and promised that my request should be favourably attended to.

The archimandrites, Hyacinth and Peter, went in carriages to visit the Portuguese missionaries in the convent of the south. I accompanied them with six Cossacks, preceded by two of their officers, all on horseback. Some Chinese converts received us at the gates of the monastery, and led us through the library into the church, which is truly magnificent; it is in the form of a long parallelogram.

Father Ribeira, superior of the convent, member of the Academy of Astronomy at Peking, soon arrived. He had on his cap a white opaque button, the badge of the sixth class of the mandarins. Father Pius, a bishop of the order of Franciscans, followed him. The latter, about fifty-five years of age, much resembled a Russian by his countenance and fair hair. These two monks received us with extreme affability, and conversed in Latin. They led us by the east door of the church into a chapel, erected for divine service, when the earthquake, which happened in the reign of Young tching, made it necessary for them to repair the church. This

chapel is lighted by several lustres. Opposite the entrance is an image of the Virgin Mary, with the following inscription in Chinese: "She prays for the whole universe." Near it is another picture, the subject of which is taken from the Gospel. It represents Jesus Christ receiving the gifts of a child dressed in the Chinese summer costume. Among the crowd of Israelites are a great number of Chinese, who behold with delight this act of condescension. To the right of the Holy Virgin is Saint Ignatius de Loyola, founder of the order of the Jesuits, blessing Saint Francis Xavier, on the point of setting out to preach the Gospel in China. The latter is painted also on the wall opposite to Saint Ignatius, in his pontifical habits, preaching the Gospel to the Chinese, by whom he is surrounded.

We returned to the church, where Father Ribeira invited us to the parlour. We passed through a passage on the side of which are the cells, which are square; they appeared to be in a very ruinous condition. The parlour is pretty large, well furnished, and adorned with pictures, one of which represents the appearance of the cross to the Emperor Constantine; the walls, on the right and left of the entrance, are painted with perspective views of the interior of rooms, very well executed.

We had scarcely entered, when a Mantchoo police officer rushed in, uttering terrible cries; without waiting to be asked by the superior he sat down, and addressing the bishop, bitterly reproached him for having received visitors, though he very well knew that it was forbidden to admit strangers into the convent. The bishop answering that this did not concern him, the officer, who was not quite sober, began to upbraid the superior for exposing him to lose his place, because the people, curious to see the Russians, had assembled before the convent, and the crowd was become so numerous as to block up the street, so that unpleasant consequences might ensue, if one of the procurators general of the empire should be informed of it. Ribeira, ashamed at being treated in this manner in our presence, as he had partly invited us to show the inhabitants of Peking how much the Portuguese are esteemed by the other Europeans, endeavoured to appease the officer, but in vain. The Mantchoo laid hold of a Franciscan monk, and carried him to the police office to answer for the disorder which our visit to the convent had occasioned. Seeing the insolence of the Mantchoo, and the little credit which the Catholics enjoy in China, we rose, asking permission to take leave, and to return at a more convenient opportunity; but the bishop requested us to remain, saying, that the Mant-

choo was drunk, and that they were used to such treatment from the Chinese.

He then conducted us to the apartments formerly inhabited by the Portuguese bishops resident at Peking. We were received by Father Fereira, who is also a missionary, and resides in this convent. We were soon joined by Father Ribeira, who had found means to appease the police officer. Tea and dried fruits were presented to us. The bishop enquired minutely respecting my office and rank, and asked me if I had been in France with the Russian army.

The Portuguese told us that the deceased emperor had begun to harass, and even to persecute them, because he apprehended that the missionaries might form dangerous plots against his person; he added, that he hoped they should be protected under the present emperor, who is of a firm and generous character: he is said not to fear his neighbours, and to be sincerely inclined to peace, but at the same time prepared for war. It is added, that he has revoked the measures of precaution ordered upon the frontiers of Russia, by the emperor his father, who gave many proofs of a pusillanimous and suspicious character.

The bishop having asked the archimandrite Peter why English missionaries had settled at Selenghinsk, the latter answered that it was to learn the Mongol language; but the bishop

replied, that he thought that the English missionaries had other intentions. The Portuguese observed that the literati of Europe, and particularly those of France, eagerly published works upon China, and on the Chinese and Mantchoo languages, without being sufficiently versed in the subjects on which they treated. They mentioned particularly, Messieurs Deguignes, jun. and Klaproth.* The Europeans

* I am infinitely obliged to the reverend archbishop of Peking for placing me by the side of Mr. Deguignes, jun. As for his observation respecting my ignorance of the Chinese and Mantchoo, I could wish that he had accompanied his assertion by some proofs. Mr. Timkowski has already told us that the Portuguese missionaries at Peking speak the Chinese very badly, and almost in an unintelligible dialect. It appears also, that the remarks of the archbishop made little impression on the mind of this enlightened traveller, who has honoured me with the two following letters, on sending me the volumes of his work.

" Sir,

" I was thirty years old when my destiny was pleased to conduct me in your footsteps to Kiakhta. There, to my great regret, I was deprived of my enlightened guide, and left to myself for the rest of my journey to the capital of China. Without any body to direct me, I could not see every thing in its true light — but I have seen China !

" Though distrusting the merit of my narrative, I take the liberty of requesting you, sir, to accept the first two volumes, which I have the honour of sending you with this letter : the third and last volume is in the press ; it will not be published before next year, and I shall not fail to send it to you.

" I am far from expecting that my narrative will furnish you with any new information. To my great regret, I have

pronounce the Chinese words differently: the English not very correctly; the French, the

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been obliged to publish it in 1823, and thus to renounce the advantage of having a previous idea of your opinion upon China, which, as I have learnt, is printing in English, and is expected with just impatience.

"If, nevertheless, my Journal should be honoured with your attention, I should think that I had not laboured in vain. Your approbation, sir, would be my best reward; and your observations, if you would be pleased to communicate them to me, would be received by me with gratitude; for I am convinced they would be useful to me. Thus I have profited by your highly interesting work, the Asia Polyglotta, to give more authority to my narrative in the eyes of such of my countrymen as cannot have the advantage of reading foreign works.

"Please to accept, &c.

"GEORGE TIMKOWSKI.

"*December* 13. 1824."

"Sir,

"At the end of last year I had the pleasure of sending you the first two volumes of my Journey to China through Mongolia; permit me now to offer you the third and last part of the work.

"Accept, sir, this very defective production, as a mark of my particular esteem for the services which you have rendered to science. I shall consider it as a particular honour, and as a service, if you will communicate to me your opinion, if it were only upon some passages of my book, and especially the second part of the third volume, where I have placed a short view of Mongolia. Your corrections, additions, and remarks upon this subject will be very useful to me. For

Germans, and even the Portuguese, each in a different manner. This is indeed the case with the other languages in Asia.

Half an hour afterwards one of the baptized Chinese, named Matthew, a soldier of the green standard, came and told the Portuguese that it was time to part with their visitors, if they would not expose themselves to fresh affronts from the Mantchoos. Bishop Pius, Father Fereira, and Father Ribeira, accompanied us to the door of the convent, where we in fact found a crowd of above a thousand persons collected round our Cossacks, who had remained outside with the horses. The guards, with their long whips, had great difficulty in hindering the people from forcing their way into the convent. They made way for us when they perceived our sabres.

In order to see a little of the capital we returned by the west street, Si szu thai lo, to the north part of the city, where we passed over a bridge built of marble. Upon an island on our left hand, we saw an obelisk also of white marble, placed upon a cippus made of fine stones, sent

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the same reason, I expect with impatience the publication of your description of the Chinese empire, which is printing in English, &c.

" GEORGE TIMKOWSKI.

" *Saint Petersburgh,*
March 5. 1825."

during the reign of the dynasty of Yuan, (from 1280 to 1367,) from the southern provinces of China by the Mongols who then occupied them. The great lake of the Nymphæa nelumbo, Lian houa*, surrounded with a marble balustrade, was frozen over; but in summer, when the plants are in blossom, their splendour and fragrance give a particular charm to this spot. Here is the mountain of King chan, the majestic summit of which is crowned with five summer houses; this mountain contains coal mines. On the other side of the lake is a house where the empress employs herself in the culture of silk. We afterwards passed by the school of the eunuchs, the abode of the actors, a temple in which the remains of the deceased emperor are provisionally deposited, lastly, the dirty barracks of the imperial guard. We passed through the north gate of the town, and came to two towers where gongs and bells are hanging up; on the latter of which the sentinels strike the hours when the guard is relieved. There are no gates to pass through the towers, but you ascend them by large stair-cases. We then went to the right as far as the gate called Ngan

* The seed and root of this plant compose numerous dishes, which are presented in China before meals. Sir G. Staunton says that lian houa was several times offered to the ambassador and his suite during the breakfast given them by the Chinese mandarins.

ting men, and thence we returned home by the same road which we took on the day of our arrival in the capital.

As we passed through the streets we saw a great number of idle people. Here a juggler attracted their attention; there a man was relating wonderful stories. On one side credulous persons were having their fortunes told by diviners, who tracing on the ground with chalk the Koua or characters of Fou hi, revealed to them the past, the present, and the future. Each of these diversions costs only the moderate sum of ten pieces of copper per head.

February 13. — The Portuguese missionaries having learned that the library of the Russian mission possessed the journal of Lord Amherst's embassy to China in 1816, asked the archimandrite Peter to lend it them. This book contains some inaccurate statements respecting our mission to Peking. Two Russians and a Frenchman* in the service of Russia, says the

* This was the archimandrite Hyacinth, who speaks French; he was accompanied by the monk Seraphim and the student Sipakof. In other respects the narrative is correct, but the author makes a very singular remark: — "The Russians," says he, "have at Peking an establishment for the instruction of a certain number of persons, who are intended to act as interpreters on the frontiers. *The senate of Tobolsk* corresponds immediately with the tribunal at Peking." Was it not known in Europe in 1816 and 1818, that the Russian senate resides at Petersburg, and not at Tobolsk?

Our communication with China was by way of Tobolsk,

author, had been seen within these three last days near our residence in Thoung tcheou: the Frenchman spoke on the first day to the drummer of our band, and told him that they wished to present their respects to the ambassador. The Chinese guard, who admit none but mandarins into the place occupied by the embassy, would not permit it: the Frenchman added that he had been eight years in China. Lord Amherst gave orders not to have any communication with them, so that we heard no more of them. They were dressed entirely in the Chinese fashion.

February 14.—Much snow fell towards noon; the fog was very thick.

February 17.—I sian seng, a very aged Mantchoo, the private teacher of our students, spoke very freely of his countrymen. He told us that the present emperor had sent away from court, on account of his intrigues, his uncle Kochitai, the younger brother of the empress dowager, and had appointed him governor-general of one of the provinces in the interior. The same Kochitai, being governor-general of Can-

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till the treaty concluded in 1728. Since that time, the correspondence with the Chinese empire is carried on by the department of foreign affairs, in the name of the senate. Can an enlightened European be ignorant that the ministry and the senate, as well as the principal boards, are, and always have been, in the capitals of the respective empires.

ton, counteracted the projects of the English embassy.

February 20. — This day, the first of the second month, according to the Chinese calendar, at three o'clock in the afternoon, when the sun entered the sign of Aries *, was remarkable at Peking by an eclipse of the sun's eastern limb, the duration of which was an hour and thirty-five minutes. Four days before this event the astronomical academy had published tables in the Chinese and Mantchoo languages, calculated by the Portuguese, indicating the hour of the eclipse for the principal cities of China and Corea. During the eclipse all the mandarins in their habits of ceremony were obliged to be at their posts. Meantime the sounds of drums and bells were heard in all the temples, and the people put up prayers to heaven to obtain the pardon of the emperor, in case that by any fault he had been the cause of this celestial phenomenon.

* In calculating years, months, and hours, the Chinese make use of the twelve following signs of the Zodiac: —

Hours after Midnight.

Mouse.	Ox.	Tiger.	Hare.	Dragon.	Serpent.
12. 1.	2. 3.	4. 5.	6. 7.	8. 9.	10. 11.

Hours after Mid-day.

Horse.	Sheep.	Ape.	Chicken.	Dog.	Hog.
12. 1.	2. 3.	4. 5.	6. 7.	8. 9.	10. 11.

On the 30th of April, 1819, a hurricane from the south-east brought prodigious quantities of sand from the sea coast to the capital. The whole air looked like a thick and yellow mass; at the same time a cloud covered the sun, so that Peking was suddenly involved in darkness: it was impossible to distinguish objects at the distance of a few paces.

The philosophy of the Chinese, founded upon their classical books, teaches them that every phenomenon is a presage by which heaven announces that morals are corrupted, and that the emperor and his agents must do their utmost to restore their purity. Kia King desiring to prove his repentance, and to calm the superstitious fear of the Chinese people, which might disturb the public tranquillity, published on the ninth day of the fourth month of the twenty-fifth year of his reign, on the 1st of May, 1819, the following ordinance, which is translated from the original Mantchoo: —

" Yesterday at three quarters past five o'clock in the afternoon, a south-east wind suddenly arose. In a few minutes the air and the inside of the houses were so filled with sand, that it was impossible to distinguish objects without the help of a candle. This event is very extraordinary. Seized with terror at the bottom of my heart, I passed the night without sleep, endeavouring to divine the cause of the anger of heaven.

According to the signs laid down in the Great Model, to discover perversity, a long continued wind indicates infatuation. The cause comes from myself, who have probably not been sufficiently vigilant in the acts of my reign, and entrusted the affairs of the empire to unskilful hands. Perhaps the ignorance of negligent mandarins has hindered the complaints of the nation from reaching the throne, and the results of a vicious administration have not allowed me to remedy the evils which afflict the people. Perhaps there are among the mandarins of Peking and other cities of China, wicked and unjust men, whose bad conduct has not been known to me. It is the duty of the procurators-general, who represent me, to share in my fears, caused by the anger of heaven. Each of them is obliged to acquaint me of every thing that passes, not out of self-interest, but through zeal alone. If there are faults in the administration, if it is necessary to introduce ameliorations, or to make changes, it is for them to point them out with minuteness and impartiality. If any of my subjects suffers innocently, his complaint should be laid before me, in order that I may do him open justice. As for the mandarins whose administration is injurious to the welfare of the empire, and who oppress the people — who, having recourse to cunning and artifice, execute one thing and neglect another — who,

deviating from the regular mode of business, act only according to circumstances, — it is my will that a detailed report be laid before me respecting the misdeeds of these wicked men. Such representations will be the proof of real zeal for the throne, and I shall derive from them all the advantages to the empire which are conformable to the commands of heaven. But if advantage should be taken of this to serve private hatred or interest, and to make false accusations through a spirit of revenge and personal animosity, then, on the contrary, white becomes black, and truth is mixed with falsehood, and the orders which I give not only become useless, but increase the blindness of the wicked. In our days the human heart is perverse and corrupted; secret and anonymous accusations are made against honest men, and often cause their ruin, which is sufficient to draw down the anger of heaven. The wind came from the south-east; it must therefore be supposed that rebels unknown to the government are towards the south-east, and that their impunity is the cause of the derangement of the celestial harmony.

"Full of terror and alarm I think only of examining myself, and endeavouring to amend. I sincerely enquire into every thing. The superior and inferior mandarins of Peking, as well as those out of the capital, are bound to turn their attention to their own faults, to endeavour

with their whole hearts, and with all their strength, to fulfil the duties of the offices entrusted to them. By seconding my intentions they will succeed in strengthening their own virtue, and in preserving the nation in future from the evils which are predicted."

February 25. — Tching lama Koubilgan, in the service of the koutouktou, residing in the temple, in the Mantchoo city, to whom we had paid a visit, called on me to-day. This priest is well acquainted with the theology of the lamas, as well as the philosophy and geography of China. An education much superior to that of the Chinese in general, rendered his conversation very agreeable; he is perfectly skilled in the Indian mode of fencing, and is very fond of the arts of Europe. Seeing among other things the engravings to the travels of Macartney, Holmes, Lord Amherst, and others; he seemed perfectly sensible of the superiority of the Europeans in the art of engraving. He instructs the priests of his temple in the Tibetan language, of which he is a perfect master. One of the members of our Mission might learn it of this lama, for it is very difficult to find at Peking a good master of the Tibetan language. Tching lama having some knowledge of the languages spoken in the north of India, is of course completely initiated in the spirit of the religion of Fo. Father Hyacinth has often profited by the knowledge of

this lama, in translating the Chinese works upon Tibet.

Tching lama might also render great services to our student who studies medicine. The priests of Fo in general understand the preparation of several very salutary remedies, taken from the simple productions of nature. The lamas who live in Russia have often effected very happy cures; but the lamas of Tibet are more skilful in the healing art.

Tching lama told me that in the fourth month, the Koutouktou would go to Dolon nor, a town not far from Kalgan, to pass amidst the steppes of Mongolia the hot summer season, which is insupportable in Peking. At the same time, he would receive the numerous gifts in silver which are brought him by the eastern Mongols, who resort to the temples at Dolon nor, to pay their devotions. He also told us, that he wished very much to accompany the high priest, but that he had not the means to perform the journey in a manner suitable to his rank, and that he had in vain endeavoured to borrow two hundred rubles in silver. He informed us that the remains of Kia king, hitherto deposited at Peking, were going to be moved to the western cemetery, on the eleventh day of the third month (31st of March). The emperor, conformably to custom, prostrated himself every day before the coffin of his father. He was not permitted to enter the apartments

of the palace till after his father had been buried, and transacted public business in a separate house.

March 1. — Having received to-day the answer from the tribunal of foreign affairs, to my request of the 12th of February, to be allowed to send Cossacks to Balgassou, I took measures to carry this design into effect. A Turkestan of the name of Abdulla, who often came to us to sell various articles, introduced to us Lieou szu hai, a merchant of Peking, who engaged to convey our Cossacks from the capital, to the great wall, and to the country of the Tsakhar Mongols, where our cattle were, and to return in two days. At first he asked an hundred liang in silver, for the hire of two saddle horses, and two large carts for the conveyance of nine Cossacks; but after bargaining for a long time, he consented to take sixty liang, making about five pounds weight. We gave him half a pound of silver in advance, and promised him four pounds more, when he should bring the contract drawn up in the Chinese language; the rest was to be paid him on the return of the inspector of the baggage to Peking.

At four o'clock in the afternoon, the Boshko Ourghentai came to inform me that he had been appointed by the tribunal of foreign affairs, to accompany our people in this excursion. He began, according to custom, by saying, that the

tribunal had not furnished him with means to perform the journey, and that he ruined himself by being obliged to travel for our interest. I answered him, through our interpreter, that it was not my business to judge of the affairs of the Chinese government, and that ours was not obliged to maintain at its expence, the foreign agents appointed by their government to attend to our affairs. The Boshko, with his usual address, pretended not to understand these words; he imagined that we should give him ten liang at least. Meantime, the student Sipakof coming in, I requested him to represent to the Boshko, in the Chinese language, and without reserve, all the meanness of his conduct, and the disagreeable consequences which might result to himself, if we thought fit to complain to the tribunal of his importunities, and of the trouble he had put us to during our journey. He then desisted from his pretensions, and promised to do his utmost in future to deserve our gratitude and liberality, by his zeal and complaisance. The Boshko, however, told an absolute falsehood, when he said that the tribunal refused to indemnify him for the expences of the journey, for every Chinese courier travelling on government business, daily receives his subsistence, which is estimated at a liang in silver. But couriers who understand their own interest, prefer taking the money, and paying their own expences.

March 3. — The month of March began with very mild weather. To-day at noon the thermometer in the shade was at 10° above zero, and in the afternoon at 13°. The trees began to bud, others were in blossom, and the fields were clothed in bright verdure.

March 4. — At nine o'clock in the morning our people, accompanied by the Boshko, set out for Balgassou, after receiving my instructions, and money for the journey, &c. At five o'clock in the afternoon a heavy rain fell, for the first time this spring. Three hours afterwards a violent storm arose, which continued through the night.

March 8. — The weather, ever since the fourth, had been gloomy and cold, and to-day we had a fall of snow mixed with rain.

March 10. — At two o'clock in the afternoon Bishop Pius came to visit our archimandrites, and afterwards did me the same honour. On entering the house of the embassy, he exclaimed ironically, "Domus spatiosa, domus maximi imperatoris sinensis;" meaning that the house was large, but that it was not suited to the greatness of the emperor of China. He conversed with us a long time, respecting the particulars of our journey to Peking. He afterwards enquired if the cattle which we had required on the route had been given us by the emperor of China. When he learned that our

government had paid for them, he observed that one of the mandarins had told him to the contrary: he added, that by the emperor's orders the Catholic missionaries ought to be supplied with cattle whenever they travelled from Canton to Peking, but that the Europeans were notwithstanding always obliged to hire them at their own expense. The Chinese embezzle the sums which the government allows for this purpose. But these are the most inconsiderable of the abuses of which they are guilty in managing the public money.

March 16.— There was a fall of snow through the day: it lay about five inches deep.

March 17.— The morning was very cold. At noon the snow was nearly thawed, and the air was serene and warm.

March 18.— The weather was dry, but frequent gusts of wind raised clouds of dust. Our interpreter, who went out to make some purchases in the shops, met with a Mongol of the tribe of Ordos, which dwells to the south of the northern bend of the Houang-ho, above the province of Shen si. This man, much surprised at hearing a Russian speak Mongol so well, said, "Is it possible that Mongol should also be the language of the Russians?" The interpreter learned from this Mongol that the tribe of Ordos is divided into seven kochoun. It has a kiung vang (a prince of the second class), three

beile (of the third), and four beisse (of the fourth class). The administration of the affairs of the tribe is confided to the senior beile, who had stood very high in the favour of the late emperor. Once every year an assembly, composed of the principal proprietors or military chiefs, meets to deliberate on the most important concerns of the tribe.

March 20. — The Chinese christian, Pierre Bourjoie, told me that the procurator-general of one of the southern provinces had sent a report to the emperor respecting several Chinese who had been condemned for having embraced the Christian religion. The emperor asked in what their crime consisted. The mandarin replied that they had abandoned the faith of their ancestors to follow foreign doctrine. The emperor finding nothing in this action which could disturb the tranquillity of the empire, ordered them to be sent home at the expense of government.

All religions are tolerated in China. The policy of the Mantchoo court has adopted the maxim of leaving every man to believe what he pleases. This tolerance consolidates the power of the emperor over the different nations which live under his sceptre. The Mantchoo who blindly believes in the priests of Fo; the Chinese who follows the law of Confucius and Lao tsu; the Mongol, a zealous follower of Boudha; the Turkestan, the disciple of Mahomet, enjoy

equally the protection of the laws, and live upon friendly terms with each other. The priority of origin and of power, and the different degrees of civilization, are the only characteristics which distinguish these nations.

The government of China recognises three religions. The first is that of Confucius, founded on the natural law. It worships heaven: it teaches moral precepts, and prescribes some practices to which every man without exception is bound to conform, from the emperor to the meanest of his subjects. The books of this religion abound in obscure reasonings, and in great contradictions. The *king* or classical books of the empire contains the maxims of Confucius.

The religion of Tao szu, founded by Lao tsu, a very learned man, and contemporary of Confucius, is considered as the second. Lao tsu published only a small book on the creation of the universe; the style is obscure and concise. He wrote it in compliance with the request of a governor who was his particular friend. He died in solitude; after his death commentaries were written on his book, and it became the fundamental base of a new religion, the object of which is to subdue the passions.

The third religion is that of Boudha; it originated in India, called Hian tou, or Thian tchu. The founder was a prince Fo, who was edu-

cated by hermits in the mountains of his country; he published a great many books, and gave himself out as a divinity.

When the Mantchoos had become masters of China, a fourth religion was introduced into the empire. Shamanism, which is confined to the invocation of the spirits or shades of their ancestors, is the religion of the Mantchoos.*

21st March. — This day, which is the first of the third month, according to the Chinese calendar, the weather was very bad. The spring at Peking is accompanied with very high wind; and we are assured, that the winter, which is just over, and the spring, which is beginning, were really extraordinary. The winter was extremely cold for this climate: in the spring there was a great deal of snow and rain, which was very beneficial to the land. The air was very damp; and during our stay there were none of those storms which frequently do great damage.

The negligence of the police, with respect to the cleanliness of the city, occasions great inconveniences, and is injurious to the health of the inhabitants. They throw into the streets all kinds of dirty water to keep down the dust.

* This description of the religions of China is not very correct. It is useless to correct it, because they are well known in Europe; thanks to the labours of the French missionaries, Deguignes the father, and Deshautérayes. — KLAPROTH.

From the middle of the second to the middle of the third month, they open and clean the drains. All the filth which has been collected there during the year, is piled up in the streets, and fills the air with noxious exhalations. The inhabitants wear over their garments, during this time, perfumed rosaries which hang down to the breast, and are chiefly made of musk, of which the Chinese are very fond.

Towards midnight a tempest arose in the north-west. The snow during the winter, and the violent storms in summer, come from that quarter. The east wind, which comes from the yellow sea, brings rain; and the south wind is very mild.

23d March. — The chief of the Mission had ordered the monk Benjamin, and the interpreter, to deliver to the tribunal of foreign affairs a note, enquiring if the present Mission would receive the allowance and the provisions granted by the emperor to the preceding Missions, from the time of its arrival in Peking, 1818. The Boschko who commanded the guard of the entrance, told the deputies that there was nobody in the tribunal.

24th March. — This is the first day of the festival of spring, according to the Chinese. A great concourse of persons met in the temple Lieé li tchang, near the glass manufactory; the Ho chang carry their idols to the places reserved

for them, and burn incense before them while they recite prayers suitable to the occasion. The laity put on rich clothes of a particular fashion, ornament their heads with flowers, lay on rouge, &c.

On this day the Chinese perform the vows, which they have made to preserve themselves from the evils with which they were threatened. They load themselves with chains, and go a werst or more, prostrating themselves on the earth every fifth or tenth step.

The devotees of both sexes have a great number of similar practices. They often travel a hundred wersts on foot to visit some temple celebrated for its sanctity.* They observe very rigorous fasts, abstaining from fish and certain plants, such as garlic, onions, &c.

At seven o'clock in the afternoon our inspector of baggages returned from Balgassou, bringing back the Cossacks, who had passed the winter there with our cattle.

March 26th. — At day-break a fire broke out in the apartment of one of the ecclesiastics, which I had myself previously occupied; happily it was soon extinguished. The fire began in the kitchen, where it appeared that the stove was only four inches from a wooden pillar,

* It may be imagined how fatiguing such a pilgrimage must be to Chinese women of all ranks, whose feet are crippled by fashion and custom.

which, according to the rules of Chinese architecture, is generally used in certain parts of stone buildings. Some papers and books were burnt.

The Boschko Ourghentai came to acquaint me of the happy result of his mission. On the testimony of the inspector of the baggage, to the zeal shown by the Boshko, I gave him some arsheens of cloth, and two sable skins. His servant received a red morocco skin and a knife.

The carrier, who had behaved very well on the journey, received, besides the remainder of the sum due to him, a sabre, and a promise that we would not forget him when we should set out on our return home.

We had lost at Balgasson, from the 16th of November to the 14th of March, that is, in four months, thirty-five camels, and twenty-nine horses; we had remaining twenty-eight camels, and one hundred and seven horses. This great but inevitable loss had been caused by the quantity of snow which had fallen during this remarkably severe winter, by which the inhabitants of Mongolia sustained immense losses. If the Chinese government had consented to let us set out earlier from Kiakhta, we certainly should not have suffered so great a loss; for arriving at Kalgan in the autumn, the animals would have been prepared to bear the wet season which awaited them the more easily, as

the cattle of the Bouriats are accustomed to subsist on hay during the whole year. What happened to us should induce our government to urge the tribunal of foreign affairs at Peking, that our missions may be permitted to pass the frontiers of the Chinese empire before the first of August.

March 31st. — This being the eleventh day of the third month, according to the Chinese calendar, the remains of the deceased emperor were removed. Several members of the preceding Mission, and of the present, dressed in the Chinese costume, went out to witness the ceremony. I, and the officers under me, could not accompany them, because our Russian dress would have exposed us to the importunate curiosity of the crowd; besides, we should have been obliged to ask permission of the superior authorities, which it would have been very difficult to obtain.

The coffin was borne by ordinary porters, upon a bier covered with red cloth: it was escorted by several soldiers, with the standards used on particular occasions, by subaltern officers and their servants. This is the whole pomp attending the funeral of an emperor of China; besides there was not much regularity in the procession. The ministers, and the superior officers, were gone with the new emperor to the first station, in order to receive the coffin, before

which they made repeated prostrations; and this continues till they arrive at the western burying ground, at the distance of an hundred and fifty wersts from Peking. Kien long was buried in the imperial eastern cemetery, about the same distance from the capital, on the road to the summer palace of Je ho. The custom of changing alternately the place of sepulture is strictly observed, with respect to the emperors of China of the dynasty of Ta thsing. Kia king was interred in the western cemetery, because his predecessor was buried in the eastern.

It is said that the funeral of Kia king was so plain, because his son and successor desires that the Chinese, following his example, may not lavish excessive sums on the burial of their parents.

April 2d. — At day-break we heard repeated discharges of cannon and artillery. The regiments stationed at Peking are exercised in the spring in the hai tsu, or parks, seven wersts from the capital. The cavalry and archers are exercised but rarely, in a plain beyond the gate of Ngan ting men, near the Russian burying ground. Foreigners are not permitted, on any pretext whatever, to be present at the military exercises of the Mantchoos.

Being invited to spend the afternoon with Father Hyacinth, I met Tchoung lao ye, master of the Mantchoo language, appointed by the

government: he spoke in praise of the new student, Mr. Leontief, for his rapid progress in the Mantchoo, which was equal to that of Mr. Voitsekofski in the Chinese.

April 3d. — In the afternoon I received a visit from the interpreter of Corea, named Vang; he was in the suite of the generals sent by their sovereign to be present at the funeral of the late emperor; we presented him with a small mirror.

April 4. — Vang returned this morning with Tche, the chief interpreter of the Corean general. They asked me many questions through the student, Zimailof, in the Chinese language, respecting the situation and extent of Russia: the architecture of our houses, towns, &c. Tche had some notion of Russia, which he thought was situated to the north of Corea. He knew that the Russians had been to Japan*; he was

* In Chinese Jypen. The History of China says, that at the time when China was divided into several principalities, more than 450 years before our era, the prince of Hang tcheou declared war against prince Chao hing, who was less powerful than himself. He defeated and took him, and kept him in prison for three years. However, the minister of Chao hing, together with one of the generals of that principality, having secretly assembled and trained an army, succeeded in furnishing their prince with means of escaping from Hang tcheou.

The prince of Chao hing finding, on his return to his own country, an army ready equipped, went with a fleet to Hang tcheou, and kept that city for a long time in a state of siege; so that the prince of Hang tcheou was obliged to escape

acquainted with Kiakhta, and was not ignorant that there are beautiful furs, such as sable, fox, squirrel, beaver, &c.

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by sea with all his family. The winds carried him to the Isle of Nifon, where the fugitive prince introduced the language and arts of China. The Chinese give to that island the name of Jypen (from Jy, sun and pen, origin); that is to say, the eastern island. The Japanese themselves pronounce this name Nipon; hence comes that of Niphon, used by the Europeans, as Japan does from Jypen. — TIMKOWSKI.

I have thought there were reasons for supposing (Asia Polyglotta, p. 326,) that the ancient barbarous inhabitants of Japan had been civilized by colonies, which had left China during the troubles which distracted that country under the dynasty of Tcheou. I cannot, however, admit the preceding account, which Mr. Timkowski supposes to be taken from the Chinese annals, and which I have sought there in vain. Hang tcheou (anciently called Hoei ki), and Chou Hing, are two towns, in the province of Tche kiang, which in 450 before our era, belonged to the king of Yue, who resided in the former, and was named at that time Ouang pou cheou. He was succeeded by his son Ouang oung, or Ouang tchu keou, who, according to the Szu ki of Szu ma thsian, reigned thirty-seven years. It seems that Mr. Timkowski alludes to the wars between the kings of Yue, whom he calls princes of Hang tcheou, and those of Thsou. But the latter did not possess Chou hing, and it was they who were defeated in the contest. The kingdom of Ou comprised the territory of the present city of Sou tcheou fou in Kiang nan. In 496 B.C. Ho liu, king of Ou, attacked the Yue; he was wounded in the combat, and died. His son, Fou tso, succeeded him. To revenge the death of his father, he marched against the Yues and defeated them. In the sequel, Keou thsian, king of the latter, gained several battles over Fou tso,

April 6th. — At three o'clock in the afternoon I was visited, in consequence of my own invitation, by three mandarins of the tribunal of foreign affairs, who had the management of the affairs of our Mission. I spoke to Tho and his companions, of the great loss which the rigour of the winter had caused us: and requested him to ask the tribunal to have the goodness to give orders to the officer who would accompany us on our return, to procure us some strong animals, capable of carrying our effects, as had been done in 1808, and that we might be able to exchange those which were fatigued. The Dzanghins promised that our request would be granted, and assured us of their zeal for the interest of our government. We agreed that I should go in person to the tribunal to present my request. "This step," added Tho lao ye, "will

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who killed himself in despair in 479, and whose family was destroyed.

I must also observe, that neither the Annals of China, nor the great Encyclopædias, Thoung tchi, Wen hian thoung khao and Yuan kian loui han, nor the Imperial Geography of the dynasties of Ming and Thai thsing, make any mention of the colonization of Japan, which Mr. Timkowski supposes to have taken place in 450 B.C. This account appears to me to have been taken from one of those historical romances, which relate events that took place in the civil wars at the time of the Tcheou, and which disfigure the facts to increase the attraction of the narrative. — KLAPROTH.

give us means to comply with your desire, and will afford you the certainty of meeting with no obstacles on your journey."

They advised us, however, not to be in a hurry to present our petition, because the emperor and the ministers would not return from the burying-ground before the 28th day of the third month, or the 19th of April. They approved of my resolution to quit Peking, at the latest on the 25th or 26th day of the fourth month (14th or 15th of May); the Mission under the archimandrite Gribovski, had left Peking on the 11th of May, 1808. Travellers cannot hope to find provisions before that season in the Steppes of Mongolia.

In the evening three Corean officers who had come to Peking with their generals paid me a visit. The oldest of them, who was about sixty years of age, examined with much attention our clothes, and all our effects. Our sabres, and pistols particularly, excited the curiosity of these natives of a country so remote from Russia. I presented one of them with a good clasp knife; the two others with a small canteen and tea-things, and each of them with a cup of the best china, of the imperial manufactory of St. Petersburg, and several sheets of paper, made at Peterhoff. They received these presents, and especially the paper, with expressions of the greatest plea-

sure. After an hour's conversation they took leave with repeated protestations of friendship.

The Coreans, as well as the Japanese, resemble the Chinese in their physiognomy, but their language is totally different from that of China. As the two nations make use of the same characters they perfectly understand each other in writing. The Coreans even excel the Chinese in the beauty of their writings. In China itself the language spoken in the north differs considerably from that of the southern provinces; so that the Chinese are often obliged to converse through the medium of an interpreter.

The Coreans are of a middle size, and rather robust. They have brown complexions, black hair, and a martial look. Their dress resembles that of the Chinese before their conquest by the Mantchoos. The sleeves of their garments are long and very wide: their clothes are of calico. Their pointed hats are woven of bamboo, with very broad brims. These Coreans had rather a vulgar appearance, and their manners were not very conformable to the rules of decorum. The Chinese call them Kao li or Tchao sion.

The officers, whom I had just received, confessed to me that their countrymen were continually disposed to revolt against the reigning dynasty. The king does not venture to go out unless accompanied by his guards, which is chiefly composed of cavalry.

The sovereign of Corea is confirmed in his dignity by the emperor of China. On the accession of a new king to the throne the court of Peking sends him the brevet conferring on him the title of king. It is carried by a mandarin of high rank, who is to be present at the coronation. At the commencement of every year the king of Corea sends presents to the emperor of China, as a pledge of his fidelity, and receives others in return, but much inferior in value. The thin population of Corea, and the peaceable character of the inhabitants, are the causes that the Chinese government treats them with great harshness. This rigour is particularly exercised by the Chinese mandarins towards the Coreans who go to Peking. This people also pays a tribute in gold to the Japanese. I have not been able to learn the source of this last obligation, which is very burdensome to Corea, because the Japanese government exercises great vigilance to prevent their having the slightest communication with foreigners, except the Chinese. The Coreans who had come to Peking were already acquainted with the Russians, and are much pleased with their affability. They know the geographical situation, and the great extent of Russia. Several of them have obtained, probably through the Chinese merchants, some particulars of the extent of the commerce of Kiakhta, and of the nature of the goods disposed of there.

Our American company might take advantage of favourable circumstances to form a commercial connection with Corea, by establishing a new depôt on some part of the east coast of Asia.

Cotton and calicoes are the principal productions of Corea. The traders from that country come every year to Peking with the ambassadors of their king, and bring cotton and silk, both raw and manufactured, writing-paper as coarse as linen, tobacco, and horses. What the Chinese most esteem are the cotton manufacture, called Corean daba, the writing-paper, and the horses, on account of their very small size, and their strength. They take in exchange silks of superior quality, metal goods, porcelain, &c.

April 8. — Towards noon father Hyacinth received a visit from an old general in the suite of the ambassadors of Corea, who were not to go away till the middle of May. I was asked to be present at this interview. The general, named Li yu hou, who was sixty-four years of age, had a noble air, and was very modest in comparison of the Mantchoos. Father Hyacinth was already very intimate with his son, who had lived at Peking about five years. The general conversed with us in writing. The questions on our side were explained to him by a young Chinese, who was appointed to give lessons to the ecclesiastical members of the new Mission. Li yu hou asked my age, (the usual mark of

politeness in China in people who meet for the first time,) how long it was since I had arrived, &c. We showed him, on the map, the distance between Corea and Saint Petersburg. He was exceedingly surprised at the immense distance of Peking from our capital, which is about ten thousand wersts, and was very sensible of the fatigues of such a journey. The general visited our church, the garden of the convent, the library of the Mission, and called on the archimandrite Peter, who received him with the greatest cordiality. He afterwards requested permission to see my apartment, where he looked with pleasure at the dress of the Cossacks, and several of our effects, such as muskets, pistols, sabres, &c.

The following is a fragment of my conversation in writing with Li yu hou : —

Question.—Permit me to ask how far is the capital of Corea from Peking, and what is its name?

Answer. — It is called Han yang*, and is three thousand li from Peking.

* Or Han tching. This name is found in the original of the maps of the Jesuits, sent from Peking to Father Du Halde; but by a mistake of the translator, or the editor of the maps, the name of King ki tao, or the province of the court, was applied to the capital of Corea. The celebrated d'Anville, in his general map of Tartary, inserted in the work of Father Du Halde, attempted to trace the divisions of the Tao, or provinces of Corea; but his divisions are not quite correct. — KLAPROTH.

Q. — Into how many provinces is Corea divided, and what are their names?

A. — Our kingdom is not large; from east to west it is a thousand li, and from north to south it is four thousand li. Our provinces bear the name of Tao, which in Chinese signifies roads. There are eight; namely, King ki, or the province of the court; the adjacent southern province is called Tchoung thsing, and that most southerly, Thsiuan lo. That on the east is Kiang yuan, that of the south-east, Khing chang; the western, Houang hai, and next to it, Phing yang; and the northern, Hian khing. The names of some of these provinces are composed of three principal towns; thus,—Tchoung thsing derives its name from the town of Tchoung tcheou, and Thsing tcheou; Thsinan lo, from Thsinan tcheou and Lo tcheou. There are above three hundred and sixty sub-divisions, the provinces being divided into departments, and these into districts.

Q. — Are there any great rivers and lakes in Corea?

A. — There is a great number of high and inaccessible mountains, and but few plains; there is abundance of water, which forms large lakes and considerable rivers, which, after a very winding course, fall into the sea. Permit me to take leave.

When the general took leave, I presented

him with an officer's sabre, with which he was highly pleased. I assured him that it would be extremely agreeable to us, if this trifling article of Russian manufacture should remind him of us, after his return to his own country. As he was going away, he told his interpreter, carefully to hide the sabre, that the sentinels of our house, and those of the legation of Corea, might not perceive it, for perhaps they would take it away. The Mantchoo boshkos had already hinted to the Coreans that they visited us too often.

The general had a covered Chinese chaise; he was accompanied by his secretary, an old man of eighty, who wore spectacles, and had a peacock's feather in his cap; he was also attended by interpreters, and two servants.

April 9. — To-day being Easter-eve, the Portuguese missionaries, Gau and Ribiera, came to pay their compliments to our archimandrites, and at the same time to invite them to come to their convent during the holidays. We had observed Lent very strictly.

April 10. — Easter Sunday. None of the baptized Albazins came to the church of the convent, except Alexis, with his two relations, who were very well received.

According to the Asiatic custom, the Corean general sent me a present of two fans, a pipe, a pound of tobacco, and some lozenges. The interpreter who brought them received for his

pains a pocket-knife, and the servant a thousand pieces of copper.

April 12. — In the morning all the Mission went in procession to the church of the Assumption; this ceremony was a little deranged by a heavy rain, which continued till noon. Mass was read by the archimandrite Peter, in a full assembly of the clergy, after which prayers were put up to implore the blessing of Heaven on the emperor, and the imperial family. The Chinese who were in the church appeared much edified by our divine service, and by the fervour with which the faithful subjects of the white Czar prayed for him beyond the great wall.

None of the Albazins, even those who were baptized, were present at the ceremony, except Alexis, who was their chief, and belonged to the Russian company, which is incorporated in the imperial guard. Alexis pointed out to us in this church, a picture of our Saviour in prison, seated, and wearing the crown of thorns, which was brought from Albazin by his ancestors. The picture is pretty well painted, but in the style of that time, and become dark by the effects of age. The church was in such a ruinous state that it seemed ready to fall.

On our return we went along the outside of the eastern wall by the side of the canal, by which corn is brought from the southern pro-

vinces as part of the contributions paid by the country people to the government. On the banks of the canal are magazines of rice belonging to the state. An observatory built by the Jesuits, in the form of a little summer-house, stands upon one of the towers of this eastern wall. Upon the platform, at the top, there are several astronomical instruments, without any covering, which are doubtless placed there to attract the notice of the people. Among them are those sent by the King of England, with the embassy of Lord Macartney, as a present to Kien Long. The others were brought from Europe, under the reign Khang hi, a very enlightened prince, who was distinguished above all the emperors of the reigning family, by his useful undertakings.

April 15. — At nine o'clock I went out of the eastern gate of Peking to see a sluice. I could not entirely satisfy my curiosity, for the boshko accompanied us, under the pretext of protecting us. We went through the gate of Tchoung ven men, better known by the name Ha ta men, to the southern suburb, and then through the side gate, Toung pian men, and rode about three wersts along the canal, to the first sluice. This canal is very old; its sides, which are lined with clay, rise about two fathoms above the surface of the water. The sluice is

nothing more than a dyke rudely constructed of unhewn stone, without any opening. It rises about four fathoms above low water-mark; on the top of it is an inn, where tea is sold to passengers. The vessels laden with tea, corn, and other goods, which come from the southern provinces, by the great canal, stop at Tchoung tcheou, a city twenty-five wersts to the east of Peking. This city is a chief depôt for goods; there are immense magazines of rice belonging to the emperor. From Tchoung tcheou, the corn is conveyed along the great canal, which surrounds Peking, by small boats which are towed by men from one sluice to another. At every dyke the cargo is shifted into other boats placed on the opposite side. The greater part of this corn consists of rice in sacks, which are stowed upon deck.

On this side, and in general to the distance of five wersts around Peking, you continually meet with burying-grounds, between which there are green fields, where the corn was already three feet high.

We went to see the trunk of a beech-tree, which is highly venerated by the inhabitants of Peking. It is above twelve toises in length, and near the root about nine feet in diameter. It is covered with a shed. The people believe that it was cast up by the sea about two hundred years ago, under the dynasty of Ming. An

eunuch, excited by his devotion, conveyed it to this place, covered it with a roof, and erected a little chapel near it. Other persons assured us that it had grown on this spot, and that it had long adorned the environs of Peking. The inhabitants of that capital respected it on account of its colossal dimensions. At length, having been blown down in a storm, the emperor Kien Long, who admired every thing that was remarkable, and especially objects revered by the people, gave orders, about fifty years ago, to build on the spot where the beech had formerly stood, a temple and a summer-house, where the history of this tree is inscribed in Chinese characters on two marble tables.

This inscription was copied from the original written by Kien Long himself, who excelled in the art of penmanship, and was perfectly versed in the Mantchoo and Chinese languages. It is, however, difficult precisely to determine to what species this tree belongs. Its age and the influence of the air have very much changed its external appearance. During the night the hollow of the tree serves as a retreat for the poor people of the valley.

We proceeded towards the west as far as the burying-ground of Sou thsing vang, a prince of the first rank, one of the eight Mantchoo princes who settled at Peking at the time of the conquest of China. Chun tchi, the father of Khang

hi, first emperor of the dynasty of Ta thsing, caused this burying-ground to be made, which contains houses, temples, &c., in honor of the military talents of Sou thsing vang. The monument, properly so called, is in a summer-house. Two large white marble tablets are fixed upon the back of tortoises, which are also of white marble. The inscriptions on these tablets, carved in Mantchoo, Chinese, and Mongol characters, record the exploits of this general, who distinguished himself in several battles with different Mongol tribes. On the outside is a cedar, under whose wide-spreading branches, passages or narrow alleys, divided by wooden pillars, have been made to the distance of six fathoms from the root. A great number of cypress and juniper trees grow about the burying-ground.

Going along the south wall of the suburb of Peking we passed by several small country houses. When we came to the gate of Young ting men we turned to the south, by the road leading to the park. About three wersts from the city, on the right hand, we saw among many other monuments, one which was very extraordinary. Two tortoises support two tablets, the inscriptions of which are effaced by time; on each side is a statue; to the left, which is the place of honour among the Chinese, is that of a civil mandarin, and on the right,

that of a warrior in armour; there are also two horses, and, nearer to the road, two sheep, all of white marble. But this monument is going to decay, with the decline of the descendants of those who are here interred. Such ancient, now neglected, monuments are very common in the environs of Peking.

In obedience to the maxims of Confucius, which are conformable to the ancient Chinese custom, to spare no expense, as a proof of filial piety, which is the firmest support of social order, the burying-grounds around Peking have been adorned with monuments, and large groves of cedar, cypress, and juniper trees. These trees greatly contribute, by the resin which exudes from them, to purify the air of the burying-grounds. The present emperor, as I have already said, having put limits to the extravagance of filial piety, we saw to-day several plain funerals, followed, however, by a great train of relations.

The road to the park passes through burying-grounds. On approaching it we passed by a marble bridge over a little river, which, during the summer-rains, overflows its banks, and often does much damage. The park is about eighty wersts (fifty-three miles) in circumference, surrounded by a stone wall twenty-one feet high. Hurricanes from the north-west have raised large hills of sand in it. Though the high road

crosses it the sentinels at the gate forbade us to enter, because we were strangers, and told us to ask permission of their officers; but seeing there would be some difficulty we thought it best to turn back. The park, indeed, contains nothing worthy of particular attention. There are little groves inhabited by stags, wild goats, and other animals. The emperor sometimes reviews the garrison of Peking, and sometimes hunts the wild animals. From the top of an artificial hill, on this side of the bridge, there is a view of the inside of the park, and the adjoining valley; in the distance are the blue summits of the mountains which bound on the west the vast plain of Tchy li, and which extend to the south to the banks of the Houang ho, or the yellow river.*

We returned to the city by the same road, crossing the southern suburb, or Vai lo tching. We passed by the temples built in honour of Heaven, and of the inventor of agriculture; but we could not see the buildings within the enclosure. Near the temples, built of unhewn stone, on both sides of the road, we saw the

* Tchy li signifies the province of the court. Under the dynasty of Ming there were in China two capitals or courts; Peking and Nanking. The province of Peking had then the name of Pe tchy li, or province of the northern court; and Nanking that of Nan tchy li, or province of the southern court. At present the Mantchoos have only one capital, which is Peking. The province in which this city is situated is merely called Tchy li. — KLAPROTH.

traces of large ponds, which were there formerly. The deceased emperor, after the conspiracy which broke out in 1813 *, ordered them to be filled up, that when he went to the temple, assassins might not be able to hide themselves in the reeds; a useless precaution for an emperor who does not find his safety in the love of his people.

April 17.—Father Fereira came in the morning to invite the archimandrites and me to dine on the following day at the southern convent; he gave me the title of Centurion.

April 18. — At nine o'clock this morning, the bitketchi Fousangghe, of the seventh class, appointed by the tribunal to be the conductor of the Mission, called upon me; he was accompanied by the boshko Ourghentai, and the old servant formerly in the service of Tching lao yé, who had accompanied the new Mission. The latter is at present placed in the service of Fousangghe, as having been already in Mongolia, and being acquainted with the affairs of the country. It was a great pity that this new conductor, as well as our former one, spoke only Chinese, and was not acquainted with the Mongol or Mantchoo; and besides, he had never been further than Kalgan.

* The revolt began with the Chinese, among whom there were some descendants of the dynasty of Ming. Their project was to exterminate the Mantchoos. Hatred to the conquerors still broods in the hearts of the Chinese.

We might, therefore, suppose that the boshko and the nerba would be the most important persons during the journey. Fousangghe advised me to apply by writing to the tribunal, for the departure of the Mission, without fixing the day; and at the same time to represent that we wanted cattle for our journey; that it might be able to give orders beforehand, to supply the number required at each station. I told Fousangghe, that notwithstanding the great loss which we had sustained, we should want at first only ten camels, and that we were ready to hire them as we had done before.

I made Fousangghe a present of seven arsheens of black kerseymere for an upper garment, three arsheens and a half of black cloth for a long robe, and a couple of the finest sable skins; his servant received a skin of red morocco.

At eleven o'clock, four Chinese equipages arrived, which were sent by the Portuguese missionaries for the two archimandrites, Mr. Rasghildejef, and me. These good fathers wished to receive all the members of the Mission, but Mr. Voitsekofski was the only student who took advantage of their invitation. We were not aware that they had long since expressed a desire to entertain all the Russians, even the Cossacks. We learnt too late, that the Portuguese, wishing to efface the humiliation which

they had received in our presence from a Chinese officer, had sent a special request to the director of the police at Peking for permission to receive the Russians as their countrymen, which had been granted them in a very polite manner.

Bishop Pius, fathers Ribeira and Fereira, received us with the most frank cordiality, and expressed their regret that all the Russians did not honour them by accepting their invitation. The bishop conversed much with me respecting the number of our troops, their arms, and uniform, but inquired particularly about the Cossacks of the Don, who appeared to interest him most. He much regretted the loss of our cattle, and asked me why the Russians did not come from Saint Petersburg to China by sea, as other Europeans did. I replied, that the journey to Peking was the shortest and most secure by land.

The Portuguese drank the health of our emperor; which we returned by wishing health and peace to the king of Portugal. At three o'clock in the afternoon we returned home.

The archimandrite Pierre sent by the student Sipakof a petition to the Tribunal of Foreign Affairs, requesting permission to send the deacon Israel to Russia, and to put in his place the interpreter Frolof, under the title of student to the Russian Mission at Peking. Mr. Sipakof told us, on his return, that the petition had been re-

ceived by the members of the council, but that they had made some difficulties on the substitution of a layman for the deacon, observing that a priest ought to be replaced by another ecclesiastic.

April 21. — At break of day a violent tempest arose, accompanied by a great noise in the air, and clouds of dust, which continued till noon.

April 23.—According to the Chinese calendar this is the fourth day of the fourth month. At noon, Lieou szu hai, and his partner, called on me to negociate respecting our journey to Balgassou. I told him that we should not quit Peking with all our baggage before the 25th or 26th of this month, that is to say, about the middle of our month of May. As for our own conveyance, we wanted a palanquin for the chief of the preceding Mission; two palanquins, each drawn by two mules, for the two monks Seraphim and Arcadius, who complained of ill health; two large carts, each to hold five Cossacks; sixteen saddle horses and mules for me, the inspector of the baggage, the Cossack officers, the interpreters, Messrs. Sipakof and Zimailof, students of the preceding Mission, the verger Yafitsky, and nine Cossacks, who were to guard the palanquins and the effects. The weight of the baggage was estimated at 10,000 kin or Chinese pounds.

The carriers asked the following prices: 30 lan (or liang) in silver for each palanquin; 20 lan

for each cart; six lan for a mule or horse, and the same for every hundred kin weight of baggage. This was enormous. I offered on my side a sum rather higher than that which we had paid from Kalgan to Peking, but the carriers gave me no positive answer, and promised to come again in two days.

The monks Seraphim and Daniel, and the student Voitsekofski returned to-day, after an absence of three days; they had been to the warm baths * at the foot of the mountains, thirty-five wersts north-east of Peking, in the vicinity of Tchhang phing tcheou. Near these baths is a country seat, surrounded by a park and a fine garden. This is a place where the emperor stops to take refreshment.

Dr. Voitsekofski, who possessed a knowledge of chemistry, took this opportunity to make some observations on the nature of these waters. Their effects are very prompt and salutary; but the inhabitants of Peking hardly derive any advantage from them; the lamas are almost the only persons who make use of them. The

* Lord Macartney, in his Travels, mentions the warm baths; vol. iii. p. 7. — "Near these mountains are mineral waters, which are called the Baths of the Emperor, either because he had the buildings erected at his expence, or because some of the imperial family have made use of them, or because every thing that is not private property is considered as belonging to him."

seventy-five days which I had passed in the open air, in the midst of snow and sand in the Mongol Steppes, had had an unfavourable effect upon my health, and it was highly necessary for me also to make use of the warm baths of Peking. The djanghin of the tribunal having heard of my design opposed it, alleging, that the tribunal, desirous of watching over the life and the tranquillity of the Russian envoys who came to China, could not resolve to let me be absent three days from Peking, unless it placed me under the care of a bitketchi, and took upon itself the charge of my support, and all other expences; that besides, I must present a petition to the emperor to obtain what I wanted. All this induced me to disregard my own health, not to give the worthy djanghin so much trouble.

24th April. — To-day, being the fifth day of the fourth month, the emperor went to present his offerings in the temple of Heaven, after which he opened the first furrows in the field near the altar, erected in honour of the inventor of agriculture. This custom, established to encourage the most useful of all arts, is observed on the same day throughout the empire, by the first mandarin of each place. Returning from the western cemetery, the emperor had visited, during the six following days, the most celebrated temples of Peking. This prince, who

had observed a rigid fast, addressed his prayers to the Supreme Being for the repose of the soul of his late father. This example is followed by all the mandarins of all the cities in the empire. In the tribunals, on the day before that on which the offerings are made, and before the eclipses of the sun and moon, a red board is exhibited, with the following inscription, in golden letters, and in both languages : —

"Fast and purify yourselves!" In Chinese, Tsing tchai ; and in Mantchoo, Bolgomi torga.

25th April. — At two o'clock in the afternoon I sent to the tribunal of foreign affairs the petition relative to our departure from Peking, which we had fixed for the twenty-sixth day of the fourth month, (15th May,) at the latest. I also mentioned our want of cattle. After the example of Mr. Pervouchin, who had accompanied the Mission in 1807 and 1808, I offered to pay the prices fixed for the hire of the camels and horses. This was for the purpose of drawing the attention of the tribunal to this point, and to make it impossible for the Chinese conductors arbitrarily to raise the price, as they had done on the preceding journey. I wished at the same time to convince the tribunal, that our government by no means required that its subjects, during their journies through the territories of other states, should be an expense to them for the things which they required on the

road; and I wished to prove to them, that the smallest service rendered to us would always be generously paid for.

The petition was taken by the inspector of the baggage, and the interpreter, accompanied by Mr. Sipakof, and two Cossacks; it was favourably received by the members of the tribunal, who promised a prompt and satisfactory decision; but a kind of misunderstanding arose on this occasion. Tho lao yé, the chief inspector of the Russian court, requested the Mandarin of the baggage to inform me, that the tribunal was obliged to lay our affair before the emperor: but that he did not dare to own to him that the Russians, subjects of the most powerful empire bordering on China, had been obliged to defray the expences of their journey in the Chinese dominions. Tho lao yé said, that the government, as a proof of its friendship for Russia, would be ready to convey the Mission to Kiakhta at its own expence, if we unfortunately had not a horse or a camel left. He added, that the bitketchi who accompanied the Mission in 1807 and 1808 had been ordered, as was always done, to afford all possible assistance and protection, both to the Russians coming to China and those returning to Russia. If the bitketchi had occasioned the Russians any extraordinary expence, as had been confirmed by Mr. Rasghildejef, who had accompanied the Mission

with a detachment of Cossacks, he had acted contrary to his instructions; but this fact had not come to the knowledge of the tribunal, and it was taken for granted, that it was not our intention to require at this time an investigation of his conduct. For all these reasons, Tho lao yé urged us to change that passage in our petition, in which we said, that in the preceding Mission our inspector had been obliged to procure for money the cattle that we wanted to convey our baggage. Not to disturb our good understanding with the Chinese authorities by an ill-timed perseverance, we consented to correct our petition as Tho lao yé desired.

In the evening there was heavy rain.

April 26. — During the night, and in the morning, there was a violent storm. At three o'clock in the afternoon I presented the new petition to the tribunal of foreign affairs. It was received by the djanghin; but the members of the tribunal raised a new difficulty. In this document I solicited the assistance of the Chinese government, according to the treaty of friendship which existed between the two empires. The djanghin, probably fearing that we might avail ourselves of this treaty to make greater claims, insisted that the word treaty should be replaced by the word convention, which was done upon the spot by Mr. Sipakof in the Mongol translation; the Russian original

remained as it was. The absence of Tho lao yé, who was perfectly acquainted with the business, produced this new pretension, which however had no foundation. We asked that the Chinese government should furnish us with means to defend ourselves, or, more properly speaking, protect us against the difficulties which our conductors might throw in the way when we wanted to hire or to exchange on the road, among the Mongols, the cattle which we might stand in need of. This demand was founded on the fourth article of the treaty, which is to the following effect: "If the merchants (nothing is said of Missions,) wish to purchase on the road camels, horses, and forage, or to hire workmen at their own expence, they are permitted both to buy and to hire." Now, if merchants travelling on commercial affairs are allowed to procure at their own expence everything that they want, it is but just, according to the sense of the treaty, to grant the same permission to ecclesiastics and students sent by the Russian government to Peking, and who may be considered as the pledges of peace and friendship between the two nations, in the capital of China; and who besides, during their stay, are maintained at the expence of the sovereign of that empire.

May 4.— After having received permission we all went to take leave of Tching lama.

Tching lama resides in the great temples to

the north-west, near the palace. On our way thither we saw, at the east gate of the imperial palace, a great number of palanquins, chaises, and saddle-horses, belonging to officers of the court and mandarins. The school of the Russian language is in this neighbourhood.

The temples are painted red. They are spacious, magnificent, and kept in excellent order. Here is the residence of the koutouktou, whom we had seen performing the religious ceremonies in the temple on the 4th of February. He had since retired to his temple at Dolon nor, to pass the summer. We were shown the apartments occupied by this pontiff. They were very richly adorned, and furnished with much taste and splendour. The partitions in the inside were of valuable and odoriferous wood; curtains supplied the place of doors; the floors were covered with thick felt, over which rich carpets are spread; so that they are very soft to the tread. The walls were hung with Tibetan and Chinese pictures. In two apartments we saw English table-clocks. The temples are chiefly inhabited by the lamas of the eastern principalities of Mongolia: the koutouktou of these countries presides over everything relative to divine worship. These lamas were much pleased at having an opportunity of conversing with us in Mongol, through the inspector of the baggage, and the interpreter.

Tching lama received and treated us with every mark of friendship, and attended us in person in our examination of the temples. After stopping about five hours with him we took leave, expressing our sincere wish that he might continue his friendship to our countrymen who remained at Peking.

We also paid our last visit to the lama who resides in the red convents of Houang szu. The approach of spring had given an additional beauty to the spot, by the fresh verdure in the courts and the environs.

It rained from the morning till five in the afternoon, and the evening was dark.

May 5. — Chou ming, master of the Russian school at Peking, came to the Mr. Sipakof to request him to translate into Russian the message in the Mongol language, addressed by the tribunal of foreign affairs to the Russian senate, on the change of the Mission at Peking. This document had been translated into Latin by father Gau. I took a copy of Mr. Sipakof's translation, to present it to the superior authorities. It may be useful to the members of the Missions, who maintain an intercourse with the school of the Russian language.

May 6. — A high west wind blew the whole day, and raised clouds of dust.

May 10. — The carrier Li lian ting weighed, in our presence, with Chinese weights, the effects

belonging to the members of the Mission returning to Russia, and to the officers accompanying them, as well as the books purchased for the library of the Asiatic department, for the school for the Asiatic languages at Irkutsk, and for the imperial library at St. Petersburg. In fact, the greater part of our baggage was composed of these books, including those belonging to father Hyacinth, and other members of the Mission. They made fifteen camel loads. It may be said, without exaggeration, that all the eight Russian Missions that had returned from St. Petersburg in the period of an hundred years, did not carry home so great a number of useful books as we did.

All our effects weighed eleven thousand kin, or about four hundred poods (14,400 lbs.).

For the conveyance of the Mission to the place where the baggage belonging to the government was left, we were to pay to the carrier in money,

		L.	T.
A.	For three palanquins, 10 lana each -	30	0
B.	For seventeen saddle-horses and mules, at two lana and eight tschina each -	47	6
C.	For two carts for ten Cossacks, at 10 lana each - - - - - -	20	0
D.	For the conveyance of 11,000 weight of goods by camels, at two lana, three tschina, for a hundred kin - - -	253	0
	Total	350	6

Or, according to the Russian weight, 750 rubles in silver.

At the request of the carrier, 116 lana in silver were paid him in advance.

May 11. — A violent storm raged the whole day.

At four o'clock in the afternoon Chou ming, master of the Russian school, came to see us. Towards morning father Gau paid a visit to the archimandrite Peter, to make some enquiry respecting the departure of the monk Israel, who was to return to Russia before the regular time.

May 12th. — At two o'clock I sent the inspector of the baggage, and the interpreter, accompanied by Mr. Sipakof, to the tribunal of foreign affairs. The members of the court delivered to them a letter for the directing senate at St. Petersburg. It was dated the eighteenth day of the fourth month of the first year of Tao Kouang; and at the same time I was requested to deliver this letter to the senate, on my return to St. Petersburg.

May 13. — The Turkestan Li lian ting brought me the contract for the conveyance of the Mission to Balgassou, written in the Chinese language. Our departure was fixed for the twenty-sixth day of the fourth month (May 15th, 1821); a very fortunate day for setting out on a journey, according to the Chinese astrology.

The carrier received, on account, another sum, equal to the first, and eight lana for eight saddle-horses, intended for eight of the Cossacks, who were to go in the carts. I had chosen these Cossacks to join the others, to give a better appearance to our escort from Peking to Thsing hi, our first station.

At noon, Tho lao yé came with his comrades to take leave of father Hyacinth and me. They informed us that the emperor had sent orders to the gousai amban of Khalgan, to the vang and the amban of Ourga, to assist us to the utmost of their power, to procure cattle for us, to give us all the assistance of which we might stand in need during our journey. I expressed my sincere gratitude for this measure, and for the friendly treatment we had experienced during our stay at Peking, begging them to continue their kindness to our countrymen who remained in the capital. We soon took leave from our kind friends, who, especially Tho lao yé, had given us such proofs of sincere regard.

Towards evening, Ourghentai, who was to accompany us, called upon me to ask if we were ready to set out. He did not, on this occasion, neglect to give us an unfavourable character of the bitketchi Fousangke, our conductor, who, he said, knew neither the Mongol nor the Mantchoo language, and had taken into his service the nerba of whom we had already had occasion

to complain. The boshko gave us this information to prove, at least in words, his attachment to the Russians: but we were already able to estimate the value of his information, and were only surprised at the spirit of jealousy in the Mantchoo officers, who are not ashamed to expose the weaknesses of their comrades, even before strangers.

May 14. — We were entirely engaged with the last preparations for our departure from the capital of the Chinese empire, where we had passed five months and a half.

CHAP. II.

SHORT DESCRIPTION OF PEKING.*

General Observations on Peking.

Peking signifies court of the north; the name of this city is properly Chun thian fou, or city of the first order obedient to Heaven. It was not always the capital of the empire; the founders of the several dynasties that have

* This description of Peking is taken almost entirely from that of father Gaubil, published at Paris, 1765, by Messrs. d'Isle and Pingré. A Russian translation of this work of father Gaubil, was inserted by Stritter in the Historical and Geographical Almanack of Saint Petersburg, for 1781. Pallas made a German translation from the Russian manuscript of Stritter: it is printed in the second volume of his Neue Nordische Beiträge (Saint Petersburg, 1781). Mr. Malte Brun is mistaken in ascribing this description of Peking to the Russians or to Lange (Précis de la Géog. iii. p. 519). If this chapter did not make a necessary part of Mr. Timkowski's travels, I should have been inclined to omit it. However, it seemed natural that the reader should find, in a Journey to Peking, a description of that capital, the author himself having thought fit to translate it, rather than write one himself. Mr. Timkowski, who so regularly quotes the authors from whom he borrows any thing, has forgotten on this occasion to name father Gaubil. — Klaproth.

reigned in China, chose for their residence the cities which pleased them most, and whose inhabitants were the most devoted to them. In this manner, in the third century before our era, the cities of Tchang ngan, now Si ngan fou, the capital of Shen si, and Lo yang, in Ho nan, were alternately, for eleven hundred years, the capitals of China. The emperors of the succeeding dynasties thought fit to have their court in the north of China, at Peking.*

According to the History of China, one of the first emperors of the dynasty of Ttcheou (which reigned from 1122 to 256 B.C.), built a considerable town at a small distance from the place where Peking now stands. Khoubilai, grandson of Tchinghiz khan, founded the present town of Peking, and gave it the name of Ta tou (large capital); it was likewise called King tching, or residence of the prince. It is about sixty li, or rather more than thirty Russian wersts in circumference.

The descendants of Tchinghiz, who reigned in China under the name of Yuan (1280—1367, A.D.) appear to have always resided there.

Marco Polo, the first European who visited China, travelled there in the thirteenth century, and was more than three years in the service of Khoubilai. He has left us the following description of the capital of his master:—

* This name is pronounced at Peking itself *Be dsing*.

"The city of Cambalou is situated in China, on the banks of a river; it is very ancient, and has been the capital from remote ages. The name of Cambalou, signifies, in the language of the country, imperial city; in Mongol, Cam, emperor, and balig, city. The great Khan removed it to another place on the same river, having been informed by the astrologers that the empire was threatened with a conspiracy. This city, built in the form of a square, is about twenty miles in circumference; each side being six miles. The walls, which are built with a gentle slope, and painted white, are twenty feet high and ten thick. There are three principal gates on each side of the walls, making twelve in all. Near each of these gates is a splendid edifice, and in the four corners of the walls are handsome buildings, in which the fire-arms of the city are kept. The streets are adorned on both sides with fine houses; in the centre of the city is a building in which a very large bell is suspended. This is rung three times every evening, as a signal that nobody is to go out of his house till the morning, unless to fetch a physician or a midwife; and then not without having a lantern. A thousand soldiers are stationed at each gate, less from the fear of an attack by the enemy than to pursue thieves and robbers, as the emperor uses the greatest vigilance to extirpate these dangerous characters."

Mount King chan, large lakes and canals, still remaining in Peking, are the memorials of that period. The third emperor of the Ming, known in Europe by thename of Young lo, (which is the honorary title of the years of his reign,) left Nan king, the capital of the south, in 1421, and removed his court to Peking. Since that period, Peking has always been the residence of the emperors, and the capital of the whole of China. Its first name, Pe phing fou, was afterwards changed into Chun thian. Young lo embellished the city with new edifices, and ordered a new wall to be built. Since that time, the extent and internal arrangement of Peking have not been much altered. After the conquest of China by the Mantchoos, in 1644, their emperors, who gave to the dynasty their name of Ta thsing, also took up their abode at Peking. Chun thian, the first of these princes, did not meddle with the laws and customs of the Chinese, and transferred the sovereign jurisdiction of the empire to Peking. The Mantchoos, who had conquered China, and the Mongols and Chinese who had taken their part, formed the population of Peking.

According to the astronomical observations made at Peking by the Jesuits, the latitude of this city is fixed at 39° 42′ 15″ north, and its latitude at 7h. 36m. 22s. or 114° (more accurately, 114° 5′ 30″) east of the meridian at Paris.

Peking is situated in the northern part of the

province of Tchy li, the second capital of which is Pao ting fou. Peking is about 200 wersts to the south of the great wall which forms the northern boundary of China on the side of Mongolia. It is situated in a sandy arid plain, destitute of all vegetation. About fifteen wersts towards the west rises a chain of high mountains, which extend from north to south-west. From these mountains issue several small rivers, which water part of the plain. One of them enters the King tching on the north, divides into several arms, surrounds the imperial palace, forms some lakes with the aid of art, flows round the whole Chinese town *, and, collected into one arm, under the name of Yun ho (canal of conveyance), it falls into the Pe ho, near Thoung tcheou, more than twenty-five wersts to the east of Peking.

The air of Peking is salubrious, and agrees even with strangers. Epidemic disorders are very rare, and the ravages of the plague entirely unknown. The water is frozen every year from the middle of December to March; but sometimes for a shorter period. There are, however, no severe frosts. When the thermometer is at 10

* See the plan of Peking, which accompanies these Travels. The most scrupulous exactness is observed in this plan; every object worthy the attention of the stranger is faithfully marked; the smaller streets, lanes, &c. are omitted. There is at present in the Geographical Dépôt of the Staff at St. Petersburg a new plan of Peking, executed on a larger scale, which gives a more minute detail.

or 12°, the heat is less oppressive than at the same temperature at St. Petersburg. In the spring there are violent storms and whirlwinds. The heat is very great in summer, especially in June and July; accompanied, however, with abundant rains which moisten the soil, composed of clay and sand. Sometimes the torrents, pouring down from the mountains, destroy villages and do great damage. The autumn is the most pleasant part of the year; particularly September, October, and November. The air is then mild, the sky serene, and the weather calm.

Peking is divided into two parts, separated from each other by a high wall. The northern part forms nearly a perfect square *, and is called King tching, or the City of the Court. The southern, or Chinese town, is in the form of an oblong parallelogram; it is called Vai tching, or Vai lo tching (outer town, or merely southern suburb); it is not so broad from north to south as the Mantchoo town, but from east to west it is much longer.

The circuit of the walls of the two towns taken together, is very differently estimated by European geographers. According to the de-

* Some travellers think that the south wall of King tching occupies a space of eleven li from east to west, and the east wall nine li and some paces from north to south. — Lange's Journal of Two Journeys to Peking.

scription of Peking, translated from the Chinese by father Hyacinth, the circumference of King tching alone is forty li: and the walls of Vai lo tching, on three sides, twenty-eight li; thus, deducting the south wall, King tching, which is ten li, the whole circumference of Peking is fifty-eight li, equal to about thirty wersts.* These crenated walls are built of bricks, are about forty feet high, reckoning the battlements, which are five feet and five inches high. The thickness of the walls is twenty feet, so that they are broad enough to ride on horseback on the top; for which purpose a gentle slope is made at intervals by which the cavalry can ascend with ease. What we have said here applies only to the walls of King tching, those of Vai lo tching are not so massive, and resemble those of other towns in China.

The gates of Peking are sixteen in number, nine belong to the Imperial town, and the seven others to the Chinese town. The following are the names of these gates: —

* Mr. Orlof says that each side of the wall of King tching is about six wersts, and the entire circumference twenty-four; the three sides of the rampart of Vai lo tching, that on the north being excluded, are about sixteen wersts and four hundred toises; thus the circumference of Peking, without the suburbs, would be forty wersts and four hundred toises. — Description of the Chinese Empire.

In King tching.

I. The gate called by the people, Thsian men, though its true name, inscribed in Chinese characters, is Tching yang men; that is to say, the gate directly facing the south.

II. To the east, Tchoung ven men, (the gate of venerable wisdom,) commonly called Khata.

III. The south-east gate, Tchao yang men, or the rising sun, commonly called Thsi khou.

IV. Toung tchy men, facing the east.

V. To the north, Ngan ting men, gate of stable peace.

VI. To the north-west, Te ching men, gate of the exaltation of virtue; it is appointed for the entrance of victorious troops.

VII. To the west, Si tchy men, facing the west.

VIII. Feou tching men, gate of the rampart, commonly Phindzi.

IX. On the south there is also Sinan wou men, the gate of military glory, generally called Chun tching.

In Vai lo tching.

X. At the north-east angle, Toung pian men, gate of the north-east angle.

XI. Kouang kin men, gate of the great canal, commonly Cha ho.

XII. To the south, Tso ngan men, left gate of peace.

XIII. Young ting men, gate of eternal constancy.

XIV. Yeou ngan men, right gate of peace.

XV. On the west, Kouang ning men, gate of perfect repose.

XVI. Si pian men, gate of the western angle.

The gates of King tching are lofty and strongly vaulted; above them are towers nine stories high, with embrasures. In the lowest story there is a large apartment, or guard-room, in which the soldiers and officers who come to relieve guard assemble. Before each gate is a space about three hundred and sixty feet square, forming a parade, and enclosed with a wall similar to those of the city. This outward wall is defended by a tower like the first; and while the cannon of the inner tower commands the inclosed space, those of the outer can sweep the whole surrounding country and suburb. The walls are besides flanked with small square towers, at intervals of twenty toises; and there are, at certain distances, more considerable towers, especially at the angles of the walls.

The streets of Peking are broad and straight; they are not paved, but the ground is pretty firm. The principal ones are about twenty toises in width. The street called Tchang ngan kiai, or the broad street of tranquillity, is thirty toises

in width. It is the handsomest street in Peking, runs from east to west, and is bounded on the north by the imperial palace, and on the south by several palaces and public offices.

The houses in the city are very low; they are often only of one story, built of brick, and covered with grey tiles. The courts of justice, and the palaces of the princes, have a lofty basement story and handsome entrances; the palaces are covered with varnished green tiles. The finest buildings in Peking, however, are the temples, which are spacious and magnificent, adorned with columns and stair-cases of fine white marble. The shops are handsomely ornamented, the brilliancy and variety of the goods exposed for sale, afford a very agreeable sight.

The streets and houses in the Chinese town are very inferior to those in King tching.

Besides these two towns, Peking has twelve large suburbs, two or even three wersts in length.

There are no suburbs opposite the three southern gates of King tching, because the Chinese town is on that side; nor is there any out of the gate Young ting men, which is in the middle of the south wall of the Chinese town; all the other gates of the two towns have their corresponding suburbs.

The Mantchoo town, the Chinese town, and the twelve suburbs, certainly form a very great

city; shall we infer from this, as several authors have done, that Peking contains twenty, fifteen, ten, eight, or at least four million of inhabitants?* This, says father Gaubil, would be a great exaggeration. First, the half of the Chinese town is uninhabited; besides the vast enclosure of the Sian noung than, or the temple erected in honour of the inventor of agriculture, and of Thian than, or the temple of Heaven, there are fields, gardens, and burying grounds. In King tching, or the Mantchoo town, besides the Imperial palace, which is very extensive, there are several other palaces, warehouses, powder magazines, public places, tribunals, temples and lakes; all these occupy above the half of King tching. Besides this, the streets of King tching are very broad, and the houses of both towns very low. Father Gaubil infers, from all this, that there is not so much inhabited space in the King tching, the Chinese town, and the suburbs, as in Paris and its suburbs. It is true, that the part of Peking which is inhabited, is more populous in proportion than an equal part in Paris or St. Petersburg. The Chinese are not fond of large apartments, one room is

* Staunton says, that according to the best information which the English ambassador could obtain, the population of Peking amounted to about 3,000,000 of souls. — Travels of Lord Macartney.

enough for many of them: and twenty Chinese feel themselves very comfortable, where ten Europeans would complain of being crammed together. Father Gaubil is, therefore, persuaded that there are not more than two millions in Peking and the suburbs. "This," says he, "is but a supposition, but I think it is pretty near the truth."

It is very difficult, and almost impossible, to obtain any authentic information of the population of the capital of China, or of that of the empire; because the government does not, as in Europe, keep correct lists of the births and deaths, and therefore has no accurate data. However, judging only by what I have stated above, and by my own observations, the population of Peking may be estimated at two millions of souls.

The Europeans are surprised at the great numbers of inhabitants that they perpetually meet in the streets of King tching, in all those of the Chinese towns and in the suburbs. The crowd is so great that persons of distinction are obliged to send horsemen before them, to keep back the throng, and open a passage. Women, however, are very seldom seen in the streets. Like the Mahometan women they are veiled. The men, who are drawn into the streets by their business, but still more by curi-

osity, assemble in great numbers to listen to fortune-tellers, and mountebanks, ballad singers, and the like.

The Chinese, in general, are of a middle stature. Their limbs, especially their hands and feet, are very small; their complexion yellow, or brownish, according to the places which they inhabit, and their mode of living. Those of the northern provinces are much taller, and fairer, than those of Kiang si and Kouang toung. The coolies (or porters), being continually exposed to the air, are more tanned than the Kouans (or mandarins), and much browner than the women, who live shut up in the harems. Their face is rather flat, the cheek bones high, the nose small, the eyes prominent and oblique; the complexion, the black and stiff hair, the scanty whiskers and beard, indicate the connection of the Chinese and the Mongol, which must be dated from the time of the conquest of China by the Mongols. The difference between the Chinese and the Mantchoo is almost imperceptible: the latter are, however, fatter and more robust.

Though the physiognomy of the women is more agreeable than that of the men, they are very far from possessing the beauty which is admired in the Georgian and other women of Asia. There are women in China, especially among the Mantchoos, who have as fine complexions as the handsomest women in Europe,

without the aid of white paint, or of rouge, of which many of them make an immoderate use. But, on the other hand, their little eyes, though black and brilliant, have not the pleasing expression of the large blue or black eyes of the European ladies. In general the countenances of the Mantchoo women almost entirely resemble those of the men.

Extremely small feet are considered in China, more than any where else, as a great beauty. The size of the foot determines the value of the bride. Almost as soon as they are born the nurse sews up their feet tight in stiff leather, and they are afterwards compressed with bandages to prevent their growing, so that the toes cannot acquire their natural size, and the pointed foot seems to have but one toe. Including the heel it is seldom more than five inches in length. Their handsome embroidered shoes only make the deformity more striking. The feet are extremely thick at the instep, a defect which is partly concealed by silk pantaloons, adorned with fringe. This stupid custom deprives the women of the power of walking with ease. The country women also compress their feet, but much less than the rich ladies, who are scarcely able to cross the apartments of their magnificent prisons. Excessive jealousy alone can have induced the Chinese to introduce such a cruel custom. Like the Turks and the Persians, they

keep their women captive under strong bolts; but, at least, those nations do not lame them. Many authors think that this barbarous custom is not very ancient; for Marco Polo, who visited China in the thirteenth century, and who very often speaks of the beauty of the Chinese ladies, and of their dress, makes no mention of this custom.

The Mantchoo women let their feet grow to their natural size. They wear handsome shoes embroidered with silk, with wooden channel soles, five inches thick. These singular shoes hinder them from moving freely, and make much noise when they walk over stones or boards. The Mantchoo women appear to have adopted this custom, which, however, does not deform their feet, to imitate the tottering gait of the Chinese ladies.

So large and populous a city necessarily requires a very strict police. That of Peking is such that it is extremely rare to hear of any disorders. There are constantly in the streets soldiers with swords at their sides and whips in their hands, ready to strike those who are disposed to create any confusion. They take care that the streets of King tching are kept perfectly clean, and in case of need, put their hands to the work themselves. They keep watch during the night, and allow nobody to go in the streets unless with a lantern, and for some necessary

business, as to fetch a physician. They even question those who may be charged with commissions from the emperor, and a satisfactory answer must always be given them. They have a right provisionally to arrest any person who resists them, or is thought suspicious. The governor of the city often makes visits when they are least expected. The officers of the guard are bound to be extremely vigilant with respect to the soldiers under their command. The slightest negligence would be punished, and the officer cashiered the following day. These police soldiers are Chinese infantry belonging to the regular troops.

There is besides at Peking a body of cavalry said to amount to 80,000 men. Their principal business is to do duty at the gates and on the walls, and to be ready to march on the shortest notice. This corps is composed of eight Mantchoo divisions, eight Mongol, and an equal number of Oudjen tchookha. Each division is distinguished by its uniform, and by the colour of its banner (in Chinese, khi; and in Mantchoo, gousa). The yellow banner is the first. Its quarter in King tching occupies all the northern part, from east to west: its subdivisions are into the yellow banner without a border, and the yellow banner with a red border. The second banner is red without a border, or red with a white border. It has its quarters in the western

part of King tching, of which, however, it does not occupy the whole: and the northern part is assigned to the yellow banner. The third banner is blue, occupying the part adjacent to the imperial palace. This blue banner turns then to the south of that palace, and its quarters extend parallel to the south wall. The subdivisions are, one all blue, and the other with a red border; the first to the east, and the second to the west. Lastly, the fourth or white banner is quartered in the middle of the eastern part of King tching, between the blue and the yellow bordered. Its white division is to the north, and the white with the red border to the south. The general of each banner has six lieutenant-generals under him, who have the command over the divisions composed of their own countrymen. Each banner has its own administration, arsenal, magazine, and treasury, and also a school for the children. It is to be observed that in China, as formerly in Russia, the officers of the army fill also the principal places in the administration. The ministers, presidents of the tribunals, and mandarins, though men of letters, must not be ignorant of the art of riding on horseback, using the bow and arrow, &c. The garrison of Peking, with the exception of the Chinese, or green banner, which is stationed in the Vai lo tching, is seldom complete, because whole regiments are sent to do duty on

the frontiers, for example, to the banks of the Ili or Ouliasoutai, at Tchitchigar, and in Tibet.

One of the principal duties of the police at Peking is to prevent famine. In the city, as well as in the suburbs, there are numerous granaries, where a great quantity of rice is warehoused against seasons of scarcity. The regulations respecting these granaries are faithfully executed in the vicinity of the court; if they were equally well observed in the provinces, there would be no famine; but this calamity frequently occurs through the negligence of the mandarins. Besides these granaries, the emperor has others, which are filled with wheat, pulse, and fodder for the beasts of burden.

KING TCHING.

King tching, or the imperial city, which is called the Mantchoo town, consists of three towns, one within the other; and each of these three towns has its particular enclosure. That which immediately encloses the imperial palace, is called Tsu kin tching, the sacred red town. In our plan of Peking, the numbers 17, 18, 19, and 20, designate the four great gates of this enclosure, and show its extent. To this must be added the ground between the gates 21 and 17, where the principal entrance is.

The second enclosure of the imperial city is called Houang tching, the august town: it is

terminated by the gates 22, 23, 24, and 25. The Russians have given it the name of the Red Town, from the colour of the walls.

Lastly, the third surrounds the second, and comprises the whole of the Mantchoo town; it is occupied by the eight banners mentioned above. We have said above that it is called King tching, and has nine gates.

The Tsu kin tching, or Imperial Palace.

We have before said, that the enclosure of this palace is marked in our plan by the gates 17, 18, 19 and 20. Its shape is that of a quadrangle, rather longer than it is broad; it is surrounded by strong crenated walls, built of brick, and covered with yellow tiles. Above each gate there is a spacious and lofty tower, as well as at the four angles of the wall. The Tsu kin tching is about six li, or more than three wersts in circumference. The walls are surrounded by a broad ditch lined with hewn stone; opposite the northern, eastern, and western gates, there are draw bridges over this ditch.

The interior of the palace is a suite of courtyards and apartments, which seem to vie with each other in beauty and splendour. On entering the Mantchoo town by the southern gate number 1, and going northwards, we cross first a great street, parallel to the south wall of the city; we afterwards enter a spacious square,

surrounded by a marble balustrade. This square is terminated on the north side by another street, and its communication on both sides with this street is ornamented with a triumphal arch. One end of this street terminates at the apartment called Tai thsing men, in honour of the Mantchoo dynasty; at the bottom are three large gates, which are never opened except when the emperor leaves the palace; private people must go in and out of the gates 26 and 27. The second gate 22, Thian ngan men, is arched over, very wide and deep; a very handsome apartment is built over it.

The space enclosed between the gates 21 and 22 forms a very spacious court, paved with large bricks, adorned on the right and left with porticos and galleries, supported by more than two hundred pillars; it is said to have a very fine effect. This court is terminated on the north by the street Tchang ngan kiai, with which it communicates by the two gates 26 and 27. At an equal distance from these gates, in the street Tchang ngan kiai, are two triumphal arches, marked in the plan. Nearly opposite to these two gates, 26 and 27, we cross a stream or canal, half dry, by five marble bridges, adorned with pillars, balustrades, and figures of lions. These bridges lead to the second gate, 22, which has five entrances; nobody but the emperor is allowed to pass through the three in the centre;

the other two are very low, and open to all those who have a right to enter the palace. Only the elder Mantchoo princes are permitted to ride on horseback to the inner gate. This portal is about twenty geometrical paces in thickness; it is surmounted, like the others, by a very handsome apartment, and followed by a smaller court, which leads to the third portal, 28, called Touan men. Before reaching this gate we see at the right the Thai miao, 29. The Chinese word miao, signifies temple; in this latter, religious worship is paid before the monumental tablets of the Mantchoo emperors. This temple is very handsome; the emperor visits it at certain times to perform the ceremonies usual among the Chinese in honour of their ancestors. To the left of the gate Touan men, is the Che tsu than, 30, a temple dedicated to the spirit which gives fertility to the fields. The emperor likewise visits it at stated periods, to present the offerings prescribed by custom.

Numbers 28, 31, and 32, are the gates of a spacious court, where the princes of the blood meet every month to receive the orders of the emperor. The mandarins of the court present them with tea, and inscribe their names in registers provided for the purpose. When these princes cannot attend to pay their court on the days appointed, they are required to assign reasons for their absence. It is in this same

court that the tributary princes do homage to the emperor, either in person or by their envoys. The emperor makes presents both to these princes, and to those who are sent to represent them; these presents are considered as rewards. The presents designed for the European ambassadors are distributed in the same court.

Numbers 33 and 34 are two buildings, one of which is probably the miao of Fan king tchang, or the place where the foreign religious books are deposited near No. 31. It is not certain that the books of the Holy Scriptures are among them.

All that we have hitherto seen, is properly the exterior of the palace. The entrance to the interior is by the beautiful gate Ou men, or of the south, No. 17. This gate is composed of three arcades, and surmounted by a larger apartment than the preceding. To the right and left are two passages, which run southwards to the distance of about a musket shot, terminating both to the north and south by pavilions, like that which stands on the southern gate, but much smaller. These passages extend to Nos. 31 and 32. Over the south gate is a large bell, which is sounded; and a large gong which is struck whenever the emperor goes out of the palace, or returns to it.

After passing the fourth gate we enter a court, and cross a deep ditch full of water, by five

bridges, adorned with parapets, pilasters, steps, and figures of lions, and other sculptures, all of fine marble. We then come to three gates, which are marked upon the plan, but not numbered, which lead into the handsome court, Tai ho tian, which has also side gates, Nos. 35 and 36. This court is terminated on the right and left by gates, porticos, and galleries, adorned with balconies, supported on pillars; it is said, that the whole produces an extremely striking effect. To the north of this court, 37, is the superb apartment of Tai ho tian, which is the imperial presence chamber; the ascent to it is by five flights of forty-two steps each; the whole is of very fine marble. The centre flight is very broad, and is reserved for the emperor; the princes and the mandarins of the first rank enter by the two next staircases; the two outer ones are the narrowest, and it is only by these two last that the eunuchs and officers of the court are permitted to enter the Tai ho tian. On new year's day, and other holidays, the mandarins assemble, according to their dignity, in the court of the Tai ho tian; the emperor is seated in the hall upon his throne; the princes, ministers, and grandees of the first rank are seated near him; the civil and military officers pay their respects to their sovereign, by prostrating themselves several times, touching the ground with their forehead. In the same hall the emperor gives

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military virtue," No. 19. It is one of the gates of Tsu kin tching: beyond it there are other apartments belonging to the emperor, which are a part of Houang tching, which we shall describe below.

Besides the courts and apartments of which we have spoken, there are in Tsu kin tching several tribunals, particularly the Kiun ki tchou, or privy council *, the Nei ko, or senate, the Nei ou fou, or the imperial treasury, a great number of manufactories and magazines, several handsome temples, schools where the Mantchoo and Chinese languages are taught, the imperial printing-office, a dispensary with laboratories, &c.

HOUANG TCHING.

This division begins at No. 21, and extends to the north, along the street Tchang ngan kiai, to the triumphal arch nearest to the most southern lake; then, turning to the east, it again runs to the north, passes the gate 25, thence extends to the west, and passing before the northern lake, and then the gate No. 24, crosses a little stream which comes from the north. It then runs southwards, along the east side of this stream, where it is intersected by the gate

* This explanation is incorrect: Kiun ki tchou in Chinese, and Tchookhai naskoun ni ba, is the name of the place in which every thing is discussed relative to the employment of the troops and other affairs connected with the administration of the army. — KLAPROTH.

No. 23. It crosses the stream a second time, and runs to the gate No. 22; then turns back to the south, to the gate No. 21, where it begun. This circuit is said to be about eighteen li, or ten wersts. The whole space was destined for the palace of the emperor Tching tsoung, (1402 to 1424,) who caused it to be erected in the state in which it now is; but the emperors, his successors, have made grants of various parts to private persons. They have allowed a great number of merchants to settle in it, who have now a great many shops in it. In general the whole space is inhabited by persons in the service of the court.

Going out of Tsu kin tching to the north, by the gate of supernatural valour, No. 19, we cross the rivulet or ditch by a handsome and very broad marble bridge, leading to the sixteenth apartment of the palace, which is called "the very lofty portal of the north," No. 43. The seventeenth, is called "the portal of Van soui," or "of ten thousand years." Van soui is one of the surnames usually given to the emperor. These two last portals are separated by a court, thirty toises from north to south, and about 200 from east to west.

The gates 44, 45, and 46 are those of a vast enclosure of the King chan, or the resplendent mountain. This mountain has been raised by art, with the earth dug out of the ditches and

lakes. It is said that its base consists of an enormous quantity of coals kept in reserve in case the city should be besieged by an enemy. The King chan is composed of five hills of moderate height. That in the middle is the highest: the others, situated to the east and west, are rather lower. They are covered with trees, planted symmetrically to their summits. Numbers of hares, rabbits, stags, deer, and other animals of that kind are kept here; and thousands of birds among the trees, fill the air with their songs. It was on this mountain that the unfortunate Hoaï tsoung, the last emperor of the dynasty of Ming, took refuge, to avoid falling alive into the hands of the rebel Li tsu tching, who had made himself master of the palace. This unfortunate prince having killed his daughter with a blow of his sabre, hung himself on one of the trees of the King chan, on the morning of the 15th of April, 1644. The empress, his wife, had escaped the pursuit of Li tsu tching, by destroying herself in the same manner the evening before. The emperor Kien long greatly embellished the King chan. He had fine gardens laid out with agreeable walks, magnificent apartments, and a noble building for theatrical representations and concerts. The whole is now a truly delightful spot.

To the north of the mountain is the portal, No. 47; farther on are several palaces, No. 48,

called the "imperial palaces of long life." These palaces are now uninhabited. On the death of the emperor his body lies there in state till the funeral. We then come to a long broad street, bordered on the left by a row of shops, one story high, by workshops of artificers and varnishers, by timber yards, and a second row of shops like the first: on the right there are two similar rows of shops. The space between is occupied by houses, and even palaces. There is also a small wooden building inhabited by the soldiers of the imperial guard. This street is terminated by the portal Ti ngan, No. 24, earthly tranquillity. This portal, which is one of the gates of the Houang tching, forms the twentieth and last division of the imperial palace. It might even be reckoned the twenty-first, since the emperor Kien long erected on the King chan the new palace of which we have spoken above.

As the most remarkable places in the Houang tching and the King tching are for the most part temples, tribunals, and palaces, in order not to multiply particular references, we have thought it best to make use of some general indications. The temples are designated by a star. We have, however, omitted a great number of little temples; the stars would have been too numerous. Besides there is no palace without its temple annexed.

The letter D marks the palace of a prince of

the families of the Mantchoo dynasty, especially of those who took part in the first conquest of China. All of them receive a very considerable allowance from the government. The princes of the blood are divided into several classes: those of the first have the title of tsin vang, those of the second that of kiun vang, those of the third beïlé, of the fourth beitsu, of the fifth koung. When one of these princes dies, his dignity goes only to that son who has been chosen to succeed him; the other children, under the name of beitsu and houang taidzi, or princes with yellow girdles, are only of the fourth or fifth rank. There are also princes of a lower order, who have no palace belonging to them. The Mantchoos may besides be princes, not only by descent but by alliances with the imperial family.

The letter P designates tribunals, whether superior or dependant: we shall have occasion to speak of several of these tribunals.

To the west of Tsu kin tching and King chan are some large artificial lakes. Towards the north are five summer-houses, built in the lake itself, which the emperor frequently visits in his gondola. This place, according to the account of the inhabitants of Peking, is the summer residence of the most beautiful women of the harem of the emperor.

No. 49 is a very agreeable spot, with fine

apartments, on the bank of the lake. To the north of it there is a temple, containing the colossal statue of Fo, the founder of the Lamaic religion, made of gilt copper. This statue is about sixty feet high, and has an hundred arms. This temple is not very ancient; it is a very handsome edifice, covered with three roofs. A little further to the north, there is in the plan a kind of gate, which is that of a large and magnificent garden. Towards the north-east of this gate is another temple.

Turning again to the south, there is an island in the lake, No. 50. This island forms a hill, on which stands the pe tha, or white pyramid. The hill is composed of rare stones, brought in remote ages from the southern provinces of China. The present dynasty has converted this island into a place of devotion for the Mongols. Eunuchs do duty there as lamas. Besides the temples, there are several imperial apartments, with open and covered galleries, very well executed, and in a good style. The whole affords a very agreeable prospect, the beauty of which is greatly heightened by a white marble balustrade on the shore of the island.

On the eastern bank of the lake there is a plantation of mulberry-trees for breeding silk-worms. The temple, No. 51, on the north angle, is consecrated to the genius that protects

silk worms. The empress dowager amuses herself in attending to the silk-worms; and the ladies of the court assist in this occupation, to encourage a branch of industry which is indispensable to the clothing of the inhabitants of China.

In the same direction, between the two mountains of King chan and the white pyramid, there is a handsome palace, No. 52, where the tablets of the emperor Khang hi are placed. The emperor goes there on certain days to do homage to the memory of that great prince, one of the most illustrious and fortunate monarchs that ever reigned in China. He filled the throne from the year 1662 to 1722. He always favoured the European missionaries: the Jesuits in particular enjoyed his protection and bounty. The lake in which the obelisk stands is separated by a fine marble bridge from another large lake which extends two li to the south. The banks of this lake are also adorned with temples, palaces, and summer-houses.

On the south side, No. 53, is the palace or beautiful country seat, called Yng thai; it has many magnificent apartments, gardens, and walks. The buildings are for the most part of the time of the Mongol emperors of the dynasty of Yuan. It is said that in this palace the late emperor Kia king personally examined the ring-

leaders of the last rebellion in China, which broke out in the autumn of 1813. The gate No. 54, leads from the palace to the south lake.

To the west of this lake there is a convent, No. 55, which formerly belonged to the French Jesuits, through which they drew the meridian line of Peking. This edifice is known at Peking by the name of Pe thang, or the northern temple.

Proceeding along the wall of the Houang tching to the north of the gate No. 25, we find above, No. 56, several buildings all alike, ranged in a row towards the north. These are the magazines of gunpowder and saltpetre. There are in the city several other magazines belonging to the government, which contain silk, mats, leather, linen, tea, oil, wine, vinegar, eggs, porcelain, lackered ware, wood, charcoal, &c.

Opposite the powder magazines, towards the east, there is an enclosure, No. 57, for tigers, and lower down a large temple of the lamas. Directly to the north-west of Houang tching, within an enclosure, there is a summer-house, No. 58, from which the emperor sees the troops practising archery and equestrian exercises.

At the north-east angle of Houang tching there is, No. 59, a place where gunpowder is made. On the other side of the stream is the building, No. 60, where furniture is made for the imperial palace. Lower down, No. 61, is the large Mongol temple of Soung tchou szu,

now inhabited by the koutouktou, the chief of the three high priests of the Lamaic religion residing at Peking. Near this temple is the printing office for prayer-books in the Tibetan language. No. 62, are the imperial stables, of which there are many in this quarter of the city. No. 63, Mantchoo schools of the Russian language.

Farther to the south is a building, marked No. 64, which is the place where the archives are kept. To the south of this there is, at No. 65, a tribunal which has the jurisdiction in every thing relative to the imperial kitchens. Another tribunal, No. 66, near the wall of the Tsu kin tching, is appointed to regulate every thing relative to the images of the tutelary spirits of houses.

On the south side of the wall of the Houang tching is a summer-house, between the stream and the yellow wall, No. 67, where the great men go to see the exercises in archery.

Description of King tching.

This third division is the Mantchoo town.

To the south of Houang tching, and to the west of the entrance of the palace, is the Tchou kou ting, No. 68, a hall where there was formerly a drum. Mandarins and soldiers kept guard there day and night. Formerly, when any person

could not obtain justice, and thought himself aggrieved, he went and struck the drum. At this noise the mandarins were obliged to come and examine the case of the person complaining, and either to do him justice themselves or to obtain it for him. This custom is now abolished.

Going westward, through the street of perpetual repose, there is on the left hand another building, where the standards, streamers, &c. are kept, which are carried behind the emperor when he comes out of the palace. Farther to the west, at M, is the principal Mahometan mosque for the natives of Turkestan. On the other side, or to the east of the entrance to the palace, there is another magazine for the standards, &c. carried before the emperor, No. 69. Almost all the rest of this quarter of the city is occupied by tribunals. There are six supreme tribunals, on which all the others depend. We have spoken above of the tribunals in the interior of the palace, which form the privy council of the prince, and are superior to all the others, even to the six supreme tribunals.

No. 70. To the east of the avenue of the imperial palace is Tsoung jin fou, or the tribunal of the princes, which regulates every thing relative to the imperial family.

No. 71. Li pou, or the tribunal of the mandarins. This is the first of the six sovereign courts; its business is to appoint mandarins to

all parts of the empire, to superintend their conduct and report upon it to the emperor.

No. 72. Hou pou, or the tribunal of the treasurers, has the superintendence over the finances of the empire, and decides all law suits relative to the domains; it is the second sovereign tribunal.

No. 73. Li pou, or tribunal of ceremonies, is the third sovereign tribunal. It regulates every thing relating to the Chinese ceremonies, religion, studies, the introduction of ambassadors, &c.

No. 74. Thai i yuan, the tribunal of physicians.

No. 75. King thian kian, tribunal of astronomy: it is subordinate to the tribunal of ceremonies.

No. 76. Houang lou szu, tribunal of the ceremonies of the court.

No. 77. Koung pou, tribunal of public works.

No. 78. Ping pou, the fourth sovereign court or tribunal of war. It has the superintendence over the army, as well as over the post in the interior of the empire.

No. 79. Hing pou, the criminal court, the fifth sovereign tribunal. It is to the west of the entrance to the imperial palace.

No. 80. Tou tcha youan, or tribunal of the censors of the empire, called by others tribunal of the police. The procurators of the govern-

ment depend on this tribunal; it also receives petitions addressed to the emperor in urgent cases.

The tribunal below No. 79, is a second criminal court, dependant upon the first.

Three smaller tribunals on the left hand are the private hotels of three judges in criminal causes between the inhabitants of Peking.

Turning to the east part of the city, we find on the south side of the street of eternal repose, near to the canal, the Han lin youan, or tribunal of Chinese history and literature, No. 81. The presidents and mandarins composing this tribunal are distinguished men of learning, appointed by the government, and called Han lin. All the literati in China, all the schools and colleges, depend on this tribunal. It chooses and nominates the judges and examiners of the compositions, required from candidates to civil offices. This same tribunal also names those who are thought the most capable of composing the poems and orations which are to be recited before the emperor.

Going southwards along the same canal, near the bridge Tchoung yu ho khiao, No. 82, is the Russian court, and the convent of the Purification dependant on the holy synod. The Russian Mission has resided in it above a hundred years. This establishment, called in Chinese Hoei thoung kouan, contains every thing

calculated to render it an agreeable abode. More than fifty persons may be accommodated very conveniently; there are fine gardens and orchards. A person fond of study will find his time pass very pleasantly at Peking. He may always find objects worthy of attentive investigation, and sufficient opportunities for relaxation and amusements.

The church of the assumption, belonging to the Russian convent, is situated at the north-east extremity of King tching, No. 83. Under the emperor Khang hi, in 1685, our Cossacks were settled there, who were taken prisoners on the left bank of the river Amour. Near this church, there are several small houses belonging to the convent, No. 84. To the south of the Russian court, and against the wall of the city, is Kao li kouan, or house of the Coreans.

Going a little to the north-west of the Russian court, after having passed the canal in the street of perpetual repose, we come to No. 85. This is the Li fan youan, or the tribunal of foreign affairs, which relate to the Russians, the Mongols, Ili, Eastern Turkestan, Tibet, and Corea.

Nearly opposite the gate of this tribunal, on the south side of the same street, is the Thang tsu, or temple of the ancestors of the Mantchoo dynasty, No. 86.

On the first day of the year, on the first day of the month, and on particular occasions, the emperor comes to this temple and performs different ceremonies. When an army returns victorious, thanks are returned to Heaven in this temple.

A good deal more to the right, and a little higher, near the eastern wall of the city, No. 87, is the Koung youan, or Kin tchang, which is dependent on the Han lin youan. It is a vast establishment, where the compositions of the candidates for public office are written. It contains an immense number of chambers or cells, and very fine apartments for the mandarins who preside at the examinations.

They also exercise a superintendence over the writers, not so much to preserve good order, as to hinder the ignorant from profiting by the assistance of his more learned companions. The same strictness is exercised to prevent the candidates from bringing books, or works composed by others. In the capitals of the provinces there are similar establishments for examinations. The emperor often sends some of the Han lin to preside in them; these Han lin have great authority, being equal to the highest mandarins.

The imperial observatory, No. 88, adjoins the east wall of the city towards the south. This observatory was built in 1279, under the dynasty of Youan. As the old astronomical instruments

had become unserviceable, the emperor Kang hi gave orders, in 1673, that new ones should be made, under the direction of the Jesuits. In this observatory, the astronomical instruments are also kept, which the king of England sent as a present to the emperor of China, in 1793.

No. 89, to the north-west of the observatory, nearer to Houang tching, marks the site of the convent of Saint Joseph, known in Peking by the name of the Christian Temple of the East. It was inhabited by Jesuits of various European nations, excepting French, who had a convent of their own. The convent of Saint Joseph was destroyed by fire in 1812.

Higher, towards the north-east, is a broad street crossed by the portal, No. 90, of the Toung szu leou, the eastern gate of the four triumphal gates; it is painted red, adorned with inscriptions and figures of various animals.

The temple Loung fou szu, No. 91, stands to the west, near this gate, and to the north of the Ma chi or horse-market. It was built 1452, and rebuilt in the reign of Young tching. On the 9th and 10th, the 19th and 20th, the 29th and 30th of each month, a market is held in the court yard round it, which is frequented by tradesmen from all parts of the city; the number of persons of all classes who resort to it is very great.

Long rows of buildings, No. 92 and 93,

nearer to the eastern wall, contain great magazines of rice, where provisions are distributed every month to the officers and soldiers of the imperial guard.

To the north, and not far from the eastern gate, is the Young ho koung, No. 94; it is a large place, where the palace of the fourth son of Kang hi formerly stood. This prince succeeded his father by the name of Young tching. Kien long, the third son of the latter, ordered the palace to be pulled down, and built upon its site, first, a handsome apartment, in which the monumental tablet of Young tching is placed; secondly, fine apartments for the emperor when he comes to perform the ceremonies in honour of his father; thirdly, a magnificent temple in honour of Fo; fourthly, a monastery inhabited by four hundred lamas from Tibet. These lamas have more than two hundred Chinese or Mantchoo disciples, who learn under them the Tibetan language, the meaning of the holy books written in it, the doctrine of Fo, mathematics, medicine, rhetoric, and many other sciences. These lamas recite prayers day and night. Young ho koung is the largest and most splendid temple in Peking; it is not inferior in beauty to the imperial palace, or to the country seats built under Kien long.

In this street, to the west, is the Koue tsu kia, No. 95, or the imperial college, in which

there are many professors who teach the rules of composition in Chinese and Mantchoo. In this building there is a very magnificent temple, dedicated to Confucius and his disciples. At certain times of the year, and always on the first day of the second month, the emperor comes hither to pay homage to the memory of Confucius, as a philosopher and teacher of the nation. The avenues, gates, courts, and apartments are very well worthy of observation.

To the south of the college, and the west of the great street which runs from the gate of Ngan ting men, is No. 96; this is the tribunal of the Chun thian fou, or governor of the city. Fou, in the Chinese language, signifies a city of the first rank: and these cities have generally dependent upon them cities of the second and third rank, or tcheou and hian. Chun thian fou (this is the name of Peking), besides several of these towns of the second and third class dependent upon it, has two within its walls, each of which has its own governor. The governor of Ta hing hian, the eastern quarter of Peking, which comprises also the neighbouring villages to the distance of fifteen wersts from the capital, has his tribunal, No. 97, to the south-east of the preceding.

Near to this, and towards the east, is the mint; there are two others in the King tching. The tribunal, No. 98, opposite the north-west

angle of Houang tching, is that of the governor of Ouan phing hian, who has under his jurisdiction the western quarter of Peking.

Proceeding from the palace through Houang tching to the north, we see a little to the right of a bridge which crosses a rivulet, No. 99, the tribunal of the high police, Thi tou yamoun. Further on, No. 100, is the Kou leou, or the tower of the drum, on which the five watches of the night are beaten, so as to be heard all over the city. It is said that there was formerly a clepsydra here, which is now no longer in use. This tower and the following were built under the third emperor of the dynasty of Ming.

A little more to the north is the town, No. 101, in which there is a large bell: it is used for the same purpose as the drum. The emperor Thai tsoung of the Ming (1403 to 1424,) had five bells cast, each weighing about 120,000 pounds. The most sonorous, and the handsomest, is in the temple of the Ho chang *, three wersts to the west of Peking; the second is in a tower at the entrance of the palace, near the gate of Ou min, No. 17, of which we have spoken; the third is in the Tchoung leou, of which we are now speaking. The other two are neglected, in a temple near the Tchoung leou.

* See what I have said of this bell in my note, p. 62. of this volume. — KLAPROTH.

The whole north-west angle of King tching contains large artificial lakes, intersected by dykes, shaded with willows. Numbers of these trees grow also ou the banks of the lakes. This part of the city is but thinly peopled.

The canal of Tcheon keou, which receives all the dirt and filth, runs from north to south in the western part of King tching.

In the street which leads from the west gate of the city there is at the beginning of the Tcheon keou, a square, No. 102, where there was a convent of the missionaries of the Propaganda, which no longer exists.

After going a little to the east, and turning southwards down a large street, there is on the left hand the temple Hou koue szu, No. 103, where a market is held on the 7th, 8th, 17th, 18th, 27th, and 28th days of the month.

A little farther to the south, in the great street, is the wooden triumphal gate, No. 104, called Si szu pai leou de, the western gate of the four triumphal arches. Beyond the gate, going towards that of Si tchi min, is the temple Ti vang miao, 105, which contains the monumental tablets of the most illustrious Chinese emperors, and all the most distinguished men, from the time of Fou hi, founder of the monarchy, down to the present reigning family. At stated periods offerings are brought as tributes of respect to the memory of those illustrious persons. Trium-

phal arches are placed on both sides of the temple, opposite to which is a colossal shield or screen. Out of respect for this place no person is allowed to pass either on horseback or in a carriage: every person must alight, or pass behind the screen. Inscriptions carved on separate pillars give notice to the passengers of this regulation.

To the west of this temple is a large white-washed obelisk, No. 106, which was erected in the eleventh century. Khoubilai having caused this obelisk to be opened in 1271, found in it a piece of coin with his own name on it, which was pronounced to be a prophecy of his government of China. The Mongol lamas had placed it there to persuade the Chinese that Providence itself had destined Khoubilai to be their emperor.

Proceeding from the western triumphal arch in the great street, to the southern extremity of the rampart, we approached the gate of Chun tching men. To the east, No. 107, is a very large convent, at present inhabited by three Catholic monks of the Franciscan order. They are the only European missionaries at Peking who depend upon the Pope.

Near the southern wall, a little to the west of the gate Chun tching men, is No. 108, an enclosure where the emperor's elephants are kept.

Most of the streets of King tching are adorned

with small triumphal arches, which, from their colour, might be called the *red* gates. They serve as ornaments to the town, but are very plain.

Vai lo tching.

This part of Peking is inferior to King tching in extent, population, and the beauty of the buildings. I have already spoken of its circumference.

The principal gate which leads from King tching to Vai lo tching, is that of the south, or Thsian men. The centre arch is for the emperor; the people generally pass through the east and west entrances. A very broad straight paved street crosses Vai lo tching, from north to south. On each side there are long rows of shops to the stream, which crosses it nearly in the middle.

To the west of the gate Thsian men there are a great many shops. No. 1. is a stone bridge over the canal which traverses Vai lo tching in its whole length, from north to south. Near the bridge there are several fine shops of silk goods. Farther on, in the great street, is a triumphal arch of wood, No. 2.

In the first street from the triumphal arch, towards the east, is No. 3, a row of hotels or taverns, the best in all Peking. There the Chinese resort to enjoy good cheer. A dinner

consisting of twenty different dishes or more, costs at least 1500 thsian, or 9 or 10 francs for each person.

To the south, in the same street, are the shops for linen and ready made clothes: it is crossed by Sian you keou, (the street of the smelts); so called because that fish is sold there. In the same street there are several public theatres and shops.

A street which runs from the triumphal arch to the north-east, No. 5, contains rich magazines of silks, female ornaments, and jewellery. To the north, on the bank of the canal, is an ice-house, and some others farther on. Beyond this is a theatre, No. 7, where any person who wishes to celebrate any happy event may have pieces performed. The persons invited bring to the friend who gives the entertainment presents in money, which must not be less than one liang: such presents between friends are mutual. There are several theatres of the same kind in the Vai lo tching, but those of King tching were abolished by order of Kia king.

After passing several streets to the south of the ice-house, we come to a pretty large square, No. 8, which is surrounded by public baths.* The building, No. 9, which is at a short distance,

* This fact sufficiently refutes the ridiculous assertion of some travellers, who have pretended that the use of baths was unknown to the Chinese. — KLAPROTH.

was formerly a theatre, but demolished by order of Kin king, on occasion of the revolt which took place in the autumn of 1813. This theatre was the rendezvous of the conspirators, where they spent, in diverting themselves, the whole night preceding the day on which the rebellion was to break out.

To the east a cross street leads from the baths to a great street which extends to the south of the second gate of King tching, Tchoung wen men, or Khata. Almost opposite this street another, No. 10, runs also towards the east. A market, which is very much frequented, is held in it on the 4th, 14th, and 24th of every month. There are several others in this part of the city.

At the extreme angle of the north-east a gate leads to the canal by which corn is brought.

In the whole part of Vai lo tching, from this gate to the south-east wall, there are corn-fields, kitchen gardens, and ponds of muddy water.

Vai lo tching is traversed from east to west by a broad street, chiefly consisting of hardware shops. Near the principal street there is a small bridge over a brook. More to the south is a square, No. 11, where there is a daily market for old clothes, from day-break to ten o'clock. To the south of this square, No. 12, are several ponds belonging to the government, where gold fish are kept; for which reason they are called Kin yu tchi, or gold fish ponds. The passengers

amuse themselves with throwing bread to these fish. To the north of the ponds there are timber yards, No. 13. From the bridge, near the gate of Thsian men, runs a street, No. 14, with shops of various descriptions.

Turning to the right from the triumphal arch down the great street, we come to the magazines, No. 15, Tchou pao chi, of fine pearls and jewels, which are thought to be the richest in Peking. They are filled with jewels, rich silks, costly furs from Russia, and various productions of the Chinese manufactures and arts.

The shops on the left, No. 16, are occupied by dealers in pictures in water colours. A short time after my arrival in Peking I saw the portrait of a Cossack belonging to our suite in one of these shops. The painter, in order to attract attention, had represented him of colossal size, with extremely long whiskers, and a very broad chest.

To the south of the jewellers' shops in the street No. 17, there are six theatres very near to each other. Almost every day, from noon till night, they perform tragedies and comedies, intermingled with singing and music. The female parts are performed by youths, who act so well, that it is not easy to distinguish them from young women. They are very much encouraged by the wealthy Chinese.

The price of admission to the theatres, is only

150 copecs in copper. The house is divided into pit and boxes, where the spectators sit on wooden benches, and have tables before them, on which the proprietors of the theatre serve them gratis with tea, not indeed of the best quality, and wax papers to light their pipes. *

The rules of the drama observed in Europe are not followed in China. They know nothing of our three unities, nor of all the forms that we observe, to give regularity and probability to the piece. They do not represent a single action in their dramas, but the whole life of the hero, embracing a period of forty or fifty years. The unity of place is no better observed. The scene, which in the first act is in China, is in the second in the country of the Mantchoos, or in Mongolia. The Chinese author has no guide but nature; all our rules are unknown to him, and perhaps he has no reason to regret it, since he attains the chief object, which is to please, to excite emotion, to inspire a love of virtue, and to render vice odious.

The Chinese make no distinction betwen tragedy and comedy, and consequently they have no particular rules appropriate to each, though they are so very different. Every piece is divided into several parts, preceded by a kind of prologue or introduction. These parts, or acts may be subdivided into scenes, according to the

* See Abbé Grosier, De la Chine, vi. 50.

entrance and exit of the performers. Every actor on entering always begins by making himself known to the spectators, telling them his name, and the character he is to perform. The same performer often represents several characters in the same play. A comedy, for instance, is represented by five performers, though there are fifteen or twenty characters in it.

The face of the performer being recognised as the same in two different characters, must tend to destroy the illusion. A mask would remedy this inconvenience; but masks are used only in the ballets, or at least are never given on the stage, except to chiefs of banditti, assassins, and other infamous characters.

The Chinese tragedies have no choruses properly so called, but they are intermingled with singing. In those passages in which the actor is presumed to be agitated by some violent passion, he suspends his declamation, and begins to sing, frequently with the accompaniment of instruments. These pieces of poetry are intended to express the stronger emotions of the soul, such as those which are inspired by anger, joy, love, or grief. A performer sings when he is incensed against villains, when he rouses himself to vengeance, or is preparing to die.

The Chinese comedians have no established theatres, except in the capital, and some great cities. They travel through the different pro-

vinces and towns of the empire, or perform in private houses, where they are called in to add by their performances to the pleasures of an entertainment, which is seldom considered as complete without them. At the moment that the company are sitting down to table, four or five actors richly dressed enter the room; they all bow together, and so low, that their forehead touches the ground four times; then one of them presents to the principal guest a book, in which are written in letters of gold the titles of fifty or sixty comedies, which they know by heart, and are able to perform upon the spot. The guest does not point out the one he chooses till he has sent the list round, which is returned to him. The performance begins to the sound of drums, flutes, fifes, and trumpets. A large vacant space left by the tables, which are placed in two rows, serves for the stage. The floor of the room is covered with a carpet, and instead of side scenes, the actors make use of the adjoining rooms, from which they come to perform their parts. There are generally more spectators than guests, it being the custom to admit a certain number of persons into the court-yard, from which they can also enjoy the performance, which was not prepared for them. The women can also be present without being seen, being placed behind a lattice, which entirely conceals them. In public festivals and rejoicings, theatres

are erected in the streets, where plays are performed from morning till evening, to which the people are admitted on very moderate terms.

The Chinese literati do not often write for the stage, and gain but little honour by their productions of this kind, because the drama is rather tolerated than permitted in China. The ancient sages of the nation constantly disapproved it, considering it as an art dangerous to morals. The first mention of theatrical pieces in history is to praise an emperor of the dynasty of Han, for having proscribed this frivolous and dangerous species of amusement. Siuan li, of the dynasty of the Tcheou, received remonstrances from the ministers, urging him to banish theatrical representations from court, which had a fatal influence upon morals. Another emperor was deprived of funeral honours, for having been too fond of the theatre, and keeping company with actors.

The emperor Young tching had very severely forbidden the Mantchoos to frequent the theatres. The deceased emperor Kia king revived the ordinance. The Mantchoo officers could not go to the theatre, without taking from their caps the distinguishing badges of their rank. In consequence of this mode of thinking, the theatres are placed on a level with common public houses, and banished to the suburbs of the towns.

Going to the west, from the street of the theatres, we come to the booksellers' shops, No. 18. In the midst of these shops, there is a temple. A fair is held here, from the first to the eighteenth of the first month of the new year, which is much resorted to as a promenade.

In the great square of Lieou li tchang, which is in the same street, a little farther to the north, No. 19, there is a manufactory of pottery and glazed tiles; glass-ware is also manufactured there.

After passing a small bridge towards the west, there is a shop No. 20, where they sell silk, things embroidered with silk, and other goods of the best quality brought from the southern provinces of China. In this shop the price of every article is fixed, which is very uncommon in China. The Chinese shopkeepers, like the Russians, usually put the experience of their customers to the proof, and begin by asking about three times the value of their goods.

Proceeding onwards to the west, we come to a broad street, which, beginning at the King tching, passes through the gate of Chun tching men. Going southwards to another great street, which runs from east to west, we come to a cross way, No. 21, where criminals are executed. A little higher up, near a pond, there is a ditch into which their dead bodies are thrown.

To the south-west, before coming to the cross

street, there is a mosque, No. 22, built for the Turkestans who inhabit this part of Peking.

The rest of the western part of the Vai lo tching, like the east part, is but thinly peopled, and taken up with kitchen-gardens and corn-fields. Besides the places which we have just described, there are several little temples and barracks occupied by regiments of the guards.

Two remarkable buildings in the Vai lo tching still remain to be mentioned, namely, the temple of Heaven, and that of the inventor of agriculture, which are both situated near the south gate.

The temple of Heaven, or Thian than, No. 23, is on the right side of the great street. The enclosure in which it stands is nine li, or about four miles, in circumference: every thing in it is magnificent. The emperor goes there every year, on the day of the winter solstice, to offer a sacrifice to Heaven; he prepares himself for this ceremony by three days' fast, which he observes in the Thian than itself, on an elevated spot called the palace of fasting. The eminence on which the emperor sacrifices is magnificently adorned. The ascent to it is by handsome flights of steps; on the four sides are four triumphal arches of very fine marble. The emperor sometimes goes to this temple at other seasons of the year to sacrifice to Heaven, and pay religious homage to his ancestors.

The Siaun nong than, or temple of the inventor of agriculture, No. 24, is separated from the Thian than by a very broad street. It is likewise surrounded by a very high wall, and is six li, or more than three miles. in circumference. The emperors of China repair every year to the Siaun nong than, in the spring season, to till the ground and offer sacrifice to Heaven. The apartments of the emperor are not very magnificent, but the ceremony is very curious and solemn. The field which the emperor tills is covered with a kind of tent made of mats. When he has ploughed for about half an hour, he ascends a neighbouring eminence, whence he examines the work of the princes, the ministers, and the mandarins, who, guided by the most experienced cultivators, plough in the open air, having no mats to protect them from the inclemency of the weather. While they are at work, the musicians of the court sing hymns composed in ancient times in honour of agriculture. The emperor, the princes, and all the great people are dressed like farmers. Their agricultural instruments are very neat, and are preserved in particular magazines. The ploughs are drawn by oxen, which are never used on any other occasion. There are also granaries destined for the produce; and it is pretended, that the corn produced by the labour of the emperor is much superior to that which grows on the ground tilled

by the princes and mandarins. This corn produced by the emperor's labour is used to make cakes for the sacrifices to Heaven. The emperor prepares himself for this ceremony by fasting, by prayers, and by a kind of seclusion. The object of this august ceremony is to perpetuate the memory of those happy times, when princes themselves were cultivators: according to other authors, the object is to hinder despotic emperors from forgetting, that a great state cannot subsist without agriculture, and consequently that the riches of the sovereign are the fruit of the labour of the peasant. The origin of this ceremony in China is lost in the obscurity of the remotest ages.

CONCLUSION.

Peking is distinguished from other capitals and great cities of Asia by its buildings, and the order which reigns in its interior. We must not look for houses of four or five stories in height: there are no fine quays, no foot pavements, nor are the streets lighted during the night. The nations of Europe and Asia differ in many respects from each other, and the Chinese, in particular, do not resemble any other known people. However, every thing in their capital indicates a country that has been long civilized.

The tranquillity of the inhabitants is secured by moral institutions, by stable regulations, and by an active police. A free trade provides for the supply of the city; and every inhabitant finds in his leisure moments frequent opportunities of amusing himself.

At Peking we rarely hear of dissensions in families. The maxims of the religion of Confucius, and the principles of the education of youth, which are impressed on the memory of the Chinese, serve them as guides on all occasions throughout their lives. The unlimited submission of children to their parents regulates the conduct of each towards his fellow-citizens. It is this principle which leads the Chinese to obey the orders of the government, and to respect and venerate its civil and military agents.

On the other hand, the Chinese, like all other nations, have their failings and their vices. They are indifferent not only to strangers, but also to their own countrymen: this is one of their greatest defects. They are proud, vindictive, interested, jealous, very distrustful, and very cunning. The poverty which is very common in all classes obliges them to employ address which often degenerates into roguery. The population is so considerable that the national wealth, though very great, cannot be properly distributed. A Chinese officer having the rank of colonel has less to live upon than

one of our inferior officers, that is, if both have no other income than their pay.

In general, the Chinese are inclined to a dissolute way of life. The rich, besides their lawful wife, have a harem; yet, yielding to bad example, they visit women of ill fame, and even indulge in still greater depravities.

The principal class of inhabitants in Peking is composed of the Mantchoo troops; the officers, who are at the same time members of the civil tribunals, but too indolent to employ themselves in investigating the causes brought before them, leave the management of business to their Chinese secretaries. When the Mantchoos took possession of Peking, the officers and privates had for their share the houses of the inhabitants in the southern cities. But these Mantchoos have long ceased to be any thing more than the tenants of the houses, and the lands which have been granted to them; they have consumed their property, and the estates have fallen into the hands of Chinese merchants. The military, who are in good circumstances, possess houses and shops which bring them in a considerable income.

The merchants and artisans compose the second class of inhabitants; the former principally live in the Vai lo tching: the great population of the empire deprives many of the inhabitants of the means of supporting them-

selves by agriculture. A great number of people resort from all the provinces into the capital, to gain their livelihood; but they do not always succeed, the class who have need of workmen, being very moderate in their desires. It is said, that there are in Peking fifty thousand persons, who, being without employment, have recourse to robbery and cheating. The vigilance and the severity of the police, however, keep them in good order; for during a residence of about six months at Peking, I did not hear of a single robbery of importance. As the Chinese are extremely distrustful of the poor, and beggars always meet with a decided refusal, it is but seldom that a poor individual has recourse to this easy means of gaining a livelihood. The poor are employed in cleaning and watering the streets and gardens, and cultivating the ground; they also do the business of porters, and increase or compose the groups which follow the processions at marriages, funerals, &c. I have often met some of these poor creatures, who had scarcely clothes to cover them, wearing cloaks of ceremony, and caps with red feathers, accompanying the funeral of some rich man. When a tradesman employs a man of this class to carry the goods which he has sold to any body, the porter faithfully delivers them, and contents himself with a remuneration of about three pence, even if he has worked for two hours.

The inhabitants of Peking take their domes-

tics from the country people. Sometimes they employ soldiers, who purchase this permission by giving up a third part of their pay. The services of a robust and active man, who has some knowledge of reading and writing, may be had for 1500 thian per month, besides his board. Servants are not received into the house without the guarantee of some rich merchant.

All the people are subject to the same law. There are no military tribunals except the courts martial appointed to decide upon crimes committed in the field, in time of war. Clear and precise ordinances maintain order in the city. Every violation of the law is immediately punished with a severity which is often extreme. If a father or mother make a complaint against their children, the affair is decided on the spot, and almost without investigation; for the Chinese are persuaded that the tenderness of parents will not permit them to make an unjust accusation.

Insignificant quarrels are decided verbally, and without delay.

The Russians who live at Peking may congratulate themselves on enjoying the particular respect of the inhabitants and the continual protection of the laws, which perhaps is not the case with other foreigners.

The police of Peking has fire engines, and all their apparatus. They are, indeed, much inferior to those of Europe, but they are seldom

wanted, because fires are very rare. The edifices are all of stone or brick. In the kitchen, and to heat the apartments, they use coals, which are burnt in close stoves: besides, the vigilance and precaution which distinguish the Chinese secure them against accidents of this kind, which in our country often reduce whole towns to ashes.

In every quarter of Peking there are several physicians. A skilful physician, of which there are but few in China, receives from a patient in good circumstances no more than five rubles in bank-notes at each visit. The poor who consult the physicians in their own houses are treated gratis, or at least for a very trifling remuneration. The practice of physic among the Chinese is entirely empyrical, and founded on experience. Medicines are sold in particular shops, or at apothecaries, and in many cases they are sold without a prescription from the physician, as they chiefly consist of decoctions and strong ptisans. Sometimes pills are made of roots, especially of gin seng, to which the Chinese ascribe miraculous virtues: the most skilful physicians introduce it into the medicines which they give to great people, for it is too dear for the inferior classes. They pretend that it is a sovereign remedy for debility caused by excessive labour of body or mind; that it fortifies the animal spirits; and, lastly, that it prolongs the life of old

people. A solotnik* of gin seng, of the province of Liao toung, or of the country of the Mantchoos, costs two hundred and eighty roubles; that of Corea is very inferior, and consequently much cheaper.

Wherever two streets meet, and at every bridge, there are two-wheeled carriages, answering the same purposes as hackney-coaches in Europe. They are lined with satin and velvet, and drawn by mules or horses; the first of which in particular are very active. The great people, and especially the ladies, use sedan chairs, but they must first obtain permission from the emperor. Persons in office prefer riding on horseback, which, on account of the unevenness of the streets and the great crowd, is the most convenient and expeditious mode of conveyance, as I know by experience. There are many officers in Peking who have their own carriages and horses; but, notwithstanding this, the owners of the above-mentioned coaches or chaises carry on a very lucrative business.

The internal commerce for the supply of the capital is extremely active. The southern provinces, especially those situated beyond the river Kiang, may be considered as the centre of the inland trade. They produce tea, rice, cotton, and silk. There are manufactories of silk, espe-

* That is, $\frac{1}{96}$th of a Russian pound.

cially at Hang tcheou and Sou tcheou, which are considered as a terrestrial paradise; also manufactories of porcelain, ink, furniture, and lackered goods.

The inhabitants of Peking receive every thing from the southern provinces. In Peking itself there are no good manufactories, except of coloured glass. Precious stones are also cut and polished in the capital.

The magazines of Peking are generally almost empty towards the close of the commercial season, and remain so till the arrival of fresh goods, which generally takes place at the opening of the communication by water, at the beginning of the fifth moon, or the month of June.

All articles necessary for clothing, such as silks and cottons, are sold in Vai lo tching, the southern part of Peking. There too we find the most elegant and expensive articles, fine furniture, pictures, jewellery, &c.

Provisions are sold in all quarters of the city; almost at every step there are shops where they sell rice, flour, small loaves baked, or rather boiled in steam, meat, &c. The inhabitants of Peking, and the Chinese in general, prefer pork, which is here better flavoured, and more easy of digestion than in Russia. The Mantchoos, Mongols, and Turkestans eat mutton, and the latter beef. Mutton and beef are not very good in China, because the cattle coming from Mon-

golia are too much exhausted, and are not properly attended to after they reach the capital. Butter, especially made of sheep's milk, comes from Mongolia. The Chinese prefer hog's lard, and cannot bear even the smell of butter made of cow's milk. The most common domestic fowl are geese, ducks, and chickens. The first are indispensable at grand entertainments. The physicians forbid patients to eat poultry, as indigestible and unwholesome. A species of duck called ya tsu is a very favourite dish on grand occasions, and is dressed in more than thirty different ways. The ducks of Peking are very large, very fat, and juicy. In the winter, there are partridges, pheasants, and game of all kinds. But it is necessary to be very careful in purchasing provisions, for the Chinese dealers mix plaster or sand in the flour to increase the weight. Often they sell the flesh of animals that have died of some disorder, or of such as are not generally used for food; for instance, asses, mules, camels, &c. They improve the appearance of ducks and chickens by blowing the air between the skin and flesh, which makes them look very white and plump.

Peking is supplied with fresh fish, especially carp, from the neighbouring rivers, and the sea coast. Smoked fish and lobsters are very common. In the winter the court receives large frozen fish, such as sturgeons, sea eagles, (*Raia aquila*) carp,

of a particular species, called in Russian sazans, &c. They are brought on camels from the river Amour. The emperor distributes them among the princes of the first order, and by this means a certain quantity finds its way into the markets. As for fruits and vegetables, they have them of all kinds as in Europe, such as very excellent cabbages, cucumbers, carrots, turnips, radishes, &c. All these vegetables, except the cabbages, are salted, and that to such a degree, that they are used at table instead of salt. Grapes, peaches, apples, and delicious pears, are extremely abundant; there are also oranges and lemons, but they are not well flavoured.

The general and constant beverage is tea; but it is prepared very differently from that which comes to Europe. The Chinese gather for their own use the young leaves of the tea shrub, which are dried in the sun. This kind of tea has a most delicious fragrance and taste, and is very good for the stomach.

The Chinese distil a very strong brandy from rice, which they drink warm in small cups. At table, they have a kind of sour brandy, called chao tsieou (burnt wine), which is extracted by distillation from fermented rice.

Great inconvenience is experienced by strangers from the difference of weights and measures employed by the merchants. Every class of dealers, and every commodity, has a particular

measure and weight. As the only coin is the thsian, which is a small copper money, the purchaser is obliged to pay for every thing with silver, according to the weight used by the dealer, which opens a wide field for fraud. The dealer adroitly contrives to diminish the weight of the silver, by imperceptibly altering the balance, which, besides, is often false; then he gives back to the buyer silver mixed with copper. The most prudent Chinese, when they go to make purchases, take their own scales with them.

They have in China a particular method of concluding bargains, without speaking. The price of the goods being shown by the fingers; for instance, if it is five pieces of money, they show the five fingers of one hand stretched out; if six, or sixty pieces, they bend the three middle fingers, and stretch out the thumb and little finger; for seven, seventy, or seven hundred, they bend the fore and middle fingers, stretching out the three others; for eight, eighty, eight hundred, &c. they stretch out the thumb and fore finger bending the others; for nine, ninety, to nine hundred, &c. they bend the little, ring, and middle fingers, stretching out the thumb, and fore finger bent towards it, &c. This mode of reckoning is used both in public and private.

A purchaser who is too far off to speak, so as to be heard, first holds out his hand and an-

nounces his price; for instance, the number seven; if the seller is not content with this he makes the sign of nine, then the other increases his offer, and shows eight, &c.

The Chinese, who wish to conceal the business which they treat of, take each other by their hands, which are hidden in their long sleeves, and make their bargains in this manner without speaking a word. The Mongols are very fond of this manner of dealing; masters also make use of it when they are accompanied by their servants, because the latter make the tradesmen pay to them the eighth or ninth part of the value of their master's purchase, for which reason they endeavour to conceal from their servants the price which they offer, to make the merchant hope that the servant, being ignorant of the terms, will be contented with whatever he may choose to give him; but the servant, who is behind his master, makes signs to the tradesman that he requires the seventh, eighth, or ninth part of the sum which his master is going to pay, and the tradesman augments or lowers his price according to the demands of the servant, or does not sell at all. This practice of the servants is not liable to any complaint before the tribunals, nor is it considered as deserving any severe censure.

What I have just said of the servants may be applied to all the Chinese. You cannot trust

your best friend, nor well-known persons, but may expect that they will contrive to gain some advantage, if you ask them to accompany you to make a purchase. Chou lao yé, teacher of the Russian language in the Mantchoo school, never failed to get ten or twelve rubles when he accompanied me to purchase some trifles.

However, even prices expressed in words are equally incomprehensible to strangers, because each province of China, and even each district, has a different manner of expressing the same value. At Peking, for instance, if they say two, it means one, twenty means ten, &c. In other places, five means two; in others, a hundred signifies thirty, &c. It is therefore evident how many difficulties occur in commercial transactions with the Chinese.

The Chinese have but little inclination for gymnastic exercises. It seems that they are not well calculated for amusements of this description, on account of their weak constitutions, arising partly from the heat of the climate, and partly from the bad quality of their food. The soldiers, especially the Mantchoos, are obliged to ride a great deal, to exercise with the bow and arrow, &c. The Chinese have no dances except a very imperfect kind of pantomime, which is executed by the actors on the stage.

The society of the Chinese and Mantchoos of high rank, and of a certain age, is very serious.

Women are never admitted into it. In the company of well-bred persons every body conforms to the taste of the eldest, who takes the lead in the conversation, which turns upon subjects of morality, and serves as a kind of lesson to the younger members of the company. These meetings, though often very insipid, have always something solemn in them, even among country people; and the bounds of decorum are never violated. Every Chinese who holds an office is supposed to be a man of learning. His slow and deliberate mode of speaking, accompanied by suitable gestures, distinguishes him from the rest of the company. The most eminent persons appear to be absorbed in profound meditations. The Chinese are fond of history: they choose the most striking traits which it affords for the subject of their conversation, the object of which is to impart instruction, and encourage the practice of virtue. They relate with emotion the deeds of their ancestors, and lament their own inability to resemble them.

The Chinese assign superstitious and erroneous causes for the elevation and fall of twenty-two of their principal dynasties. They express themselves with great bitterness respecting the conduct of the Mantchoos, whom they consider as the scourge of their country. They obstinately maintain the superiority of their ancient institu-

tions, and reprehend luxury as the secret cause of many disorders and misfortunes.

An assembly of literati, especially if it consists of gay and ingenious young men, frequently amuse themselves with composing little poems; one, for instance, proposes a riddle, and another replies by a stanza, which contains the solution.

The Chinese, however, are not so fond of these meetings, which are often dull and uninteresting, as of more cheerful pleasures, good cheer, social mirth, and the game on the fingers called *houa thsionan*, something resembling the Italian mora. The loser is obliged to drink a glass of brandy. They also play at cards and chess, and amuse themselves with cock and quail fighting.

Asiatic jealousy does not permit them to invite and entertain their friends at their own houses: the Chinese receive only visits of civility from their relations. For this reason, when any one wishes to show his regard, or to perform the obligations which he has towards persons whose protection he seeks, he invites his friends, or those of whom he is in need, to a tavern, where he treats them as magnificently as his means allow him. These entertainments are generally accompanied with noisy diversions.

The Chinese love numerous assemblages. The public walks are not frequented every day; but at certain seasons they are crowded by im-

mense multitudes. Besides the festivals at the new year, and a few others, the Chinese have no weekly holidays: the people labour continually.

In spring the people frequent the promenades in the environs of Peking, to the south and west, which are for the most part very pleasant. The common people go on foot. The company drink tea, and amuse themselves with the feats of jugglers, rope-dancers, &c. Persons of rank and fortune show themselves on the promenades in splendid carriages, drawn by fine mules, or riding on spirited horses. The spirit of vanity and luxury, common in all great cities, manifests itself in the same forms at Peking.

PRICES OF PROVISIONS AND VARIOUS OTHER ARTICLES AT PEKING, IN THE YEAR 1821.

(Reckoning a Russian pound of silver at 92 rubles 80 copecs in Bank assignats, and the Chinese *lan* or *liang* at 8 rubles, or 1100 *thsian*, or pieces of Chinese copper coin.*)

I. Provisions.

	PRICES.
Tea, bloom, of inferior quality, per kin, (about a pound and a quarter, Russian weight,) - - -	2½ to 3 liang
——, ordinary black - - -	1 ditto
——, *Loung tsing*, the youngest leaves, which the Chinese esteem the most delicate - - - -	1600 a 2000 thsian
——, *Tchou lan*, green - - -	1 a 2 liang
——, *Hiang pian*, the most in use in China - - - -	320 a 1600 thsian
——, *Bartogon*, a kind of brick tea, per chest - - - -	550
Sugar candy, white, per kin - -	130
————, brown - - -	120
Wax, white, from the wax-tree -	700
——, yellow - - - -	400 a 500

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* If we reckon a ruble in paper at one franc, the latter will contain 137½ *thsian*, at about ¾ of a centime. By this calculation we find that the prices of the principal necessaries of life at Peking are in a great measure the same as they are at present at Paris. — Klaproth.

	PRICES.
Grapes, white and red, per kin -	40 a 70 thsian
Pears, the best, for 10 - -	300
——, middling, for ditto - -	100 a 150
Apples, first quality, for 10 - -	200 a 300
——, middling, for ditto - -	100 a 150
Pomegranates, for ditto - -	300 a 500
Lemons, for ditto - -	700 a 1000
Wheat flour, first quality, per kin -	35 a 40
Rice flour, the measure of 20 lbs. -	400
Millet ditto, ditto, 275 thsian, or the pood	550
Butter, per kin - - - -	230
Oil - - - - -	120
Tallow candles - - -	130
Beef, without bones, per kin - -	45 a 60
Mutton, ditto ditto . -	60 a 70
Pork, ditto ditto - -	70 a 80
Sucking pigs - - - -	1000 a 1300
Geese, each - - - -	600 a 800
Ducks, ditto - - - -	500 a 600
Ditto, wild, ditto - - -	300
Chickens, ditto - - -	160 a 250
Pheasants, ditto - - -	200 a 550
Hazel grouse, per pair - -	55 a 65
Hens' eggs, each - - -	4 a 6
Frozen fish (sturgeon), per kin -	60 a 400
Sazans (a kind of carp), and other white fish, per kin - - -	50 a 60
Ditto, alive, ditto - - -	100 a 130
Salt, ditto - - -	20
Vinegar, a bottle - - -	11
Ordinary brandy, distilled from grain, per kin - - - -	100

	PRICES.
Liqueurs, extracted from fruits -	120 a 150 thsian
Chao thsieou, weak brandy, distilled from grain, per kin - - -	56 a 70
Mustard - - - -	65
Cabbages - - - -	3 a 5½
Chanie (a long kind of potatoe) -	30 a 40
Tobacco leaf, per kin - -	160 a 250
Ditto, of Kouang toung or Mantchoo, do.	300 a 660
Ditto, in small squares (*Ting tzu yan*), per square - - -	18
Ditto, of the south, in packets (*Nanyan*), per packet - - -	160
Snuff, Brazil, imported by the Portuguese, per pound, in silver -	25 liang
Ditto, perfumed, manufactured at Peking, per liang - - -	500 a 1000 thsian
Ditto, of inferior quality, per kin -	250
Coals, ordinary, per kin - -	4½
——–, of the best quality, ditto -	6
Charcoal - - - - -	13 a 16
Wood (also sold by weight), per kin -	6

II. Servants, &c.

Servants, in the first houses, wages per month - - - -	3300 thsian
———, in houses of the second class, besides their board - -	1000 a 1500
A carriage drawn by one mule, for a day	1000 a 1200
A chaise - - - -	600 a 750
A saddle horse - - - -	600 a 1100
Food for a horse (corn and bran), per day	250 a 300
Ditto for a mule - - -	160 a 200
A joiner, per day - - -	300

	PRICES.
A carpenter - - - -	200 thsian
A paper-hanger, per day - -	200
A common workman - - -	130
Water, for watering, two pails - -	3

III. Writing-paper, &c.

Writing-paper, per sheet, equal to six of our sheets - - -	18 to 22
Paper for wrappers (*Mao theou tchi*), equal to 1½ of our sheets -	3
China ink, the best quality, sold for its weight in silver.	
Ditto, of inferior quality, per kin -	2 a 5½ liang
Cinnabar, nearly at its weight in silver.	

IV. Medicines.

Gin seng, the first quality, per liang, costs in value - - - -	350
Ditto of Corea, per kin - -	250
Kou ko, or St. Ignatius's beans, per kin	1250 thsian
Denzoui or *ting tzu yao* (a preparation of arsenic), white or red - -	250

V. Metals.

Gold, the finest, eighteen times dearer than silver; that which has one-tenth part alloy, 16 times dearer.			
Copper, white, the best, per kin		-	1⅓ liang
———, red,	ditto	-	350 a 400 thsian
Brass,	ditto	-	350
Pewter, wrought,	ditto	-	300 a 450

VI. Silks.

	PRICES.
Touan tsu (in Siberia Kanfa) satin, of the first quality, per piece of 20 arsheens - - - -	25 liang
———, middling quality -	18 a 19
———, small pieces - -	4½ a 6
Ning tcheou (in Siberia Kantscha), 22 arsheens - - - -	22 a 25
Koung tcheou (or Gros de Tours), per piece of 22 arsheens - -	18 a 20
Sian tcheou, serge of a dark colour, in pieces of 8½ arsheens - -	7½ a 9
Ditto, striped, of 12 arsheens - -	12 a 13
Fang szu (in Siberia Fanza), broad plain taffety, per piece of 27 arsheens	11 a 12½
Ditto, narrow and plain, 13 arsheens	3½
Ling szu, a piece of 13 arsheens -	4 a 4½
Tcheou tcheou, the best (*Ko ou tcheou*), or plain crape, of the first quality, per piece of about 27 arsheens - -	16
Yang tcheou, figured - - -	11 a 12
Mian tcheou, broad, 20 arsheens -	4½ a 5
Ditto, narrow, ditto - -	3½
Cha, or figured crape, broad, and of the first quality, per piece of 26 arsheens	20 a 22
——, middling quality, ditto	11
——, plain and narrow, per piece of 13 arsheens - - -	3½
San tcheou (in Siberia Tchentcha), half silk, per piece of about 25 arsheens	3
Szu szu tcheou (in Siberia Tchisutchou), per piece of 24 arsheens - -	5

	PRICES.
Silk: the kin, according to the Chinese weight, contains 12 liang of pure silk.	
Silk, shaded - - - -	5 a 7½ liang
——, corded - - - -	3 7/10 a 5½

VII. Cottons.

Pou (in Russian Kitaika), per piece of 9 arsheens, undressed - -	1⅓
——, dressed, the piece of 7 arsheens	⅔ a 7/10
——, undressed - - -	1
Thsou pou, or *Daba* (ordinary Nankin), the best, per piece of 20 a 24 arsheens - - - -	1 1/10 a 1⅔
Ta lian pou, or *Dalenba*, ½ arsheen broad, per piece of 15 arsheens - -	1 3/10
Baika, white cotton, 13 arsheens -	1⅓
Raw cotton, the best quality, per kin -	250 thsian

VIII. Furs.

A long pelisse of grey squirrel-skin, from the back of the animal - -	23 a 25 liang
Ditto, from the belly - - -	12 a 13
A *kourma*, or short pelisse, trimmed with cat-skins, of a blackish grey -	30 a 40
———, black, without grey - -	25 a 30
A pelisse of white lamb-skin - -	12 a 15
Ditto older - - - -	15 a 17
Trimmings of beaver, for the cuffs -	4 a 10
Collar of beaver's tail - - -	5 a 8
A cap of sable, with a silk tassel -	6 a 8
——— of ferret-skin dyed black, with tassel - - - -	2500 a 3000 thsian

	PRICES.	
A kourma, of the skin of the feet of red foxes - - - -	50	a 80 liang
A pelisse, of the skin of the feet of white foxes - - - -	40	a 60
———, of the skin of the back of white foxes - - - -	60	a 100

IX. Wood in Boards, for Cabinet Work.

Camphor, per kin - - -	40	a 50 thsian
Cypress, white - - -	35	a 40
———, black - - -	300	
———, red - - - -	250	
Sandal, red - - - -	350	
Deal - - . - -	20	
Lime, in boards one fathom in length, half an arsheen in breadth, and about one and a half inches thick	6	
For house-building, pillars, and partitions, cedar and deal are used.		
A beam, three fathoms long and 9 or 10 inches broad, is sold for - -	10	a 15 liang.

Chinese Weight.

A kin contains	16	liang.
A liang -	10	tschina.
A tschina -	10	fun.
A fun -	10	li.

There are three different weights in China:—

1. The *Khou phing*, or government weight, of which 11 liang make a Russian pound. According to this weight the contributions are received and salaries paid.

had retired to In tchang fou, a town now destroyed, in the district of Kichikten, on the north-east of the Dolon nor, his son Aïourchiri Dala* succeeded him, in 1371, and transferred his residence to Ho lin (Kara koroum); the latter was succeeded in 1378 by his son Togous Temour. In 1388 Lan yu, a Chinese general, marched from Ta ning, and was defeated near the lake Bouïr. Togous Temour took flight, followed by only ten horsemen, and was killed on the banks of the Tola by one of his subjects called Yesouder. All his wives, his second son, more than 3000 of officers, and 70,000 Mongols of both sexes, fell into the hands of the Chinese. The army of Lan yu made an immense booty in gold, silver, and valuable effects, besides 150,000 head of cattle. The subjects of Togous Temour were entirely dispersed; and under the reign of the first emperor of the dynasty of Ming, the Mongols did not dare again to attempt the invasion of China. This prince left

* Mr. Timkowski writes Aïourchiri Daladoun. This mistake has arisen from the archimandrite Hyacinth (who translated from the Chinese the materials employed in this description of Mongolia) having thought that the character *tun*, or *doun* according to his pronunciation, which in the text immediately follows the name of the prince in question, made part of the name. This character *tun* (No. 11,142. of the Dictionary by Father Basile of Glemona, published at Paris in 1813,) signifies to escape. In fact, Aïourchiri Dala escaped to the north of the desert of Gobi, and went to reside at Kara koroum. — KLAPROTH.

Mongolia to his relation Ounorchiri, who fixed his camp near a place called Khè Emil, to the west of the town of Khara koroum. After the death of Togous Temour, who bore the title of emperor, five princes of the family of Genghiz succeeded him in this dignity; but they had no authority, and all died a violent death.

Thus terminated the formidable power of the Mongol dynasty of Genghiz khan, which reigned in China. Mongolia was divided into several provinces. Gultsi, one of the most distant relations of Goun Temour, the last emperor, got possession of the throne by stratagem, and took the title of Kakhan. The name of Youan, which that dynasty bore, was then abolished, and the Mongols took their ancient name of Tartar. The new subjects of Gultsi, however, refused to obey him because he did not belong to the family of Genghiz khan.

Prince Oloutai *, at the head of a party of rebels, assassinated him, and was declared khan by the name of Bouniachiri. This new Mongol prince, though descended from the imperial family, was abandoned during the times of trouble, and deprived of the means of supporting his dignity: besides, he had none of

* It is from this prince that the Mongol tribe, which inhabited Tangout and the country between the Celestial Mountains and the frontiers of Siberia, took the name of Eluths.

those qualities necessary for a sovereign, especially at a time when the elder chiefs in each tribe assumed the right of exercising sovereign power over entire provinces. The Mongol nation, however, showed a singular attachment to this new khan. In 1409 the court of China caused the proposal to be made to him to recognise its supremacy; but it did not receive any answer. The ambassador who carried the dispatches was assassinated, and the letter thrown into the fire. Khieou fou, the Chinese general, then marched against Bouniachiri with an army of 100,000 Chinese horsemen. He was beaten by the Mongols. The emperor Young lo, irritated at this defeat, sent emissaries into Mongolia, to examine the conduct of his generals: the guilty were punished with extreme severity. Young lo marched himself, in 1410, at the head of 500,000 men. Bouniachiri, seized with terror, wished to fly towards the west. Oloutaï, the Mongol prince, refused, and separated from the khan with his tribe. This division was as fatal to them as advantageous to the Chinese. The emperor pursuing Bouniachiri arrived on the banks of the Ouon, at the place where Genghiz khan, the founder of the house of Youan, was born. Bouniachiri ventured on a battle, and being totally defeated fled still farther to the west. The emperor then turned back to encounter Oloutaï, destroyed his army, and returned victorious to Peking.

In 1412, Bouniachiri was assassinated by Makhamou, a Mongol prince. During the reign of Young lo, Makhamou was raised to the dignity of prince of the Chinese empire; but in the sequel, having dared to pass the frontiers, the emperor went in person to meet him, totally defeated his army near Oulan kochoun, and after having pursued him as far as the Tola, obliged him again to pay tribute.

In the last two years of his reign, Young lo undertook two expeditions into Mongolia to destroy the power of Oloutaï. During four months, the emperor led his army across the immense steppes of Mongolia; but he could not even find any trace of his enemy, and lost a great number of soldiers in the vast desert whither he pursued him. Overcome by vexation, at not being able to take vengeance, he fell into a deep melancholy, and was obliged to give orders to his army to return immediately to China. When he arrived at the source of the Thsing, which is beyond the empire, he caused a magnificent monument to be erected on a neighbouring mountain, with an inscription, announcing to posterity his campaigns and exploits into Mongolia. He died in 1424.

Togon, the son of prince Makhamou, succeeded his father, and wished to be proclaimed Khan; but his subjects would not consent, which made him resolve to raise to that dignity

Toktoboukha, a descendant of the house of Youan, and to content himself with acting as president of the council of the empire. These Mongols inhabited the northern part of the desert of Gobi. The tribe Karatchin, and others, were dependent on them: they would, perhaps, have turned their views upon China, but the death of Togon put an end to their designs.

Esen, (in Chinese, Yesian Tougan,) the son of Togon, was first minister after him. The Mongols who obeyed him becoming every day more powerful, Toktoboukha was not strong enough to keep them in check. In 1449, Esen carried away several tribes, who attempted an invasion of China. The eunuch, Vang tching, persuaded the emperor to march in person against the Mongols: the ministers opposed it; but the emperor would not listen to them. When he reached Ta tsung, near the great wall, he wished to return to Siuan houa; but Esen overtook him. Though the emperor had 500,000 men, he was entirely defeated: his ministers, and his generals, all perished in this battle.

The emperor Yng tsoung (the fifth of the dynasty of Ming) was made prisoner by the Mongols, with one of his officers. Esen having advanced to Peking, was beaten by Yu khian, president of the tribunal of war. The Chinese made great preparations for defence; but the

gols proposed peace, and sent back Yng tsoung to China. In 1451, Esen assassinated Toktoboukha, and took his place: his dominion began to the east of the country of Djourdje, and the Ouriankai*, and extended to the west, over the habitations of the Tchighin Mongols †, and as far as Khamil, or Hami. All these countries obeyed him. Esen, in paying tribute to China, assumed the title of Tian ching kakhan, that is, celestial and holy khan‡: intoxicated with power, he became very arrogant. Under the reign of the emperor King ti, in 1455, Ala attacked Esen and killed him.

Meantime, the tribe of Kalka (that is, that of Youan of the Genghiz,) grew weaker. Boulai, chief of the Tartars, having beaten Ala, raised Markor, son of Toktobou-kha, to the supreme power, with the title of Siao-vang tsu, or Little King. Markor died in 1460, and the Mongols

* The Djourdje in Chinese, Tu tchin, or Tu tchy, are the ancestors of the Mantchoos of our times; Ouriankai was the name of the mountainous and woody country towards the north of Liao toung, and of the eastern part of Pe tchy li. — KLAPROTH.

† The Mongols encamped to the west of the western extremity of the Kan sou, between the towns of Sou tcheou and Cha tcheou. They have received their name from the canton of Tchighin, where they fixed their principal encampment in 1404. It seems that they were of Kochota origin. — KLAPROTH.

‡ The Chinese emperor sent him the diploma of Kakhan of the Eluths. — KLAPROTH.

unanimously elected Magou Kordjis in his place. The princes of the tribe of the Tartars afterwards began to behave in a tyrannical manner. The order of the succession of the little kings is, for the most part, unknown, which is not surprising, their genealogy being very confused.

The Mongol sovereign, who towards the end of the reign of Chun ti (after 1485), invaded China, bore the title of Little King. He resided first in the country of the Ordos, and, assisted by the Kalkas, he grew daily more powerful. In 1500 he again settled there: the inhabitants of the frontiers of China never enjoyed from that time a year's tranquillity. In 1552, he took possession of the eastern part of Mongolia, and gave his tribe the name of Touman. Dzenoung, and Anda chiefs of the tribes that lived near the northwest frontiers of China were his relations. They seized upon the country of the Ordos, and made continual incursions into China. In 1550, Anda removed his residence to the lake Khoir nor *, invited the Chinese deserters to settle in the town of Fung tcheou, built another town, and, in conjunction with the tribe of Touman, made continual invasions into the northern and western frontiers of China. In 1570, Anda received the title of Chinese

* In Chinese, Goei ning hai tsu.

prince of Chun y vang (an obedient and just king); he then forbad the other chiefs to undertake any new incursions into China. Every year he went to Peking to present his tribute, and to carry on trade.

The Mongol nation was at last divided into two parts. Botsi, one of the descendants of the little kings, and who also assumed that title, inhabited the country of Tchakha, now called Tchakhar*, Tsakhar or Tchamor. Fearing the great power of Anda, he fixed his residence at Liao†, made an alliance with the tribe of Fou yu tsa, and laid waste the greater part of the country, situated to the west of Ki tcheou (in Pe tchy li). Ryndan, the fourth khan of the Tsakhar, declared himself Khoutouktou khan, and gradually strengthened himself. In 1615, he made several incursions into Liao toung. In 1628, he beat the tribe of Karatchin and Taidzi Baïn Bostou: he afterwards attacked Ta toung, and Siuan houa fou, and, at the same time, required an annual tribute from the Chinese court. A great many of the eastern and western provinces, which he oppressed, abandoned him. The Mongols successively submit-

* This name signifies adjacent, because the Tchakhar lived near the great wall between China and Mongolia.—KLAPROTH.

† Or rather the country where the Liao ho, or Sira mouren, flows before it enters the Liao toung. — KLAPROTH.

ted to Ven ti, emperor of the Mantchoos, who undertook, in 1684, a campaign against the Tsakhars. Ryndan being terrified, fled to Tibet; but he died on the road. His son Kangor Odja, became a Mantchoo subject: his people were divided into banners, like the Mantchoo army.

The Mongol territories situated in the northern part of Gobi, took the name of Kalka, and composed a separate province, containing seven districts, governed by three khans. That of the west was called Dzasaktou khan, that of the centre Touchetou khan, and that of the east Tsetsen khan. They received these names from the Dalaï lama. In 1684, Maha samadi Tsétsén khan sent an embassy with rich presents to the Mantchoo emperor Ven ti, or Thaï tsoung, whom he asked to give him his daughter in marriage.

Meantime the Eluths, that is to say, the Soûngarians or Kalmuks, made frequent invasions into the eastern part of the territory of the Kalkas. Khang hi, emperor of China, under pretence of reconciling the Mongol tribes, took part in their disputes, intending, as the sequel proved, to join them to his dominion. In 1677, Galdan, prince of the Eluths, pillaged and laid waste the north-west countries. The two parties which divided the Kalkas, namely, that of the Dzasakhtou khan, and that of the khans of the east, and of the centre, were continually at

variance. In 1689, Galdan beat the Kalkas; the inhabitants of the seven districts dispersed, approached the great wall, and placed themselves under the protection of the Mantchoos. In the month of May, 1691, the emperor Khang hi went to the frontiers to receive the Kalkas. He convoked a great assembly near the Dolon nor, that is to say, at the seven lakes, situated to the north of Tchang kia kheou, or the Kalgan. Each of the khans of the Kalkas made him a present of eight white horses, and a white camel, which caused this tribute to be called, in Mongol, yousoun tsgan, the nine whites. It was agreed that a similar tribute should be paid every year.

From this time a new epoch begins for the people of the Mongol race; namely, that of their entire subjection to the Mantchoos, who were masters of China. The first who placed themselves under the dynasty of the Tai thsing were the Karatchin. After the defeat of the Tsakhar khans, the other Mongol khans submitted one after the other. The court of Peking ordered the boundaries of the districts which they inhabited to be fixed, and regulated the administration of Mongolia.

As for the Kalkas, the emperor Khang hi, after the defeat of Galdan, distributed them along the frontiers of Russia. Having divided them into fifty-five banners, he left the title of khan to only three of their chiefs, and granted to the others

the hereditary rank of princes of different classes. In the sequel five more divisions were formed: Shamba reigned over a separate district under the title of Saïn Noïn, which signifies in Mongol Good Master, or Prince. In 1731 Tsyreng, who reigned at Kouren, or Ourga, and who was son-in-law to the emperor, was named Grand Dzassak, in recompence for the services which he had rendered in the war against Galdan, and received the command of four-and-twenty banners: so that all the Kalkas were divided into eighty-four banners, which are on the same line as the forty-nine of the southern Mongols.

The travels of several Europeans in the Mongol steppes, in the thirteenth, fourteenth, and fifteenth centuries, gave us the first knowledge of these countries, of their inhabitants, and their productions. The conquest of Siberia opened to the Russians the road to the Altaï mountains. The repeated journies of our couriers to China procured us, from time to time, farther information respecting Mongolia. It is a pity that Plan Carpin, Ruysbrœk, Marco Polo, and the Armenian Haithon, have inserted in their accounts of Mongolia only vague remarks. They have written the names of mountains, rivers, &c. in such a manner that we are obliged to guess them. The reception which the Jesuit missionaries met with in China, under the present dynasty, the journies which they made into

Mongolia, by order of the emperors, the maps and descriptions which they published, furnished more precise information respecting the geography and statistics of the Mongol steppes, though there are still many parts which are very imperfectly known. Besides, the policy of the Mantchoos extended its laws to this country, and all foreigners were forbidden to enter them. Russia alone, by its commercial intercourse with Mongolia and China, has secured to its subjects the liberty of visiting those two countries. The journals of the Russian embassies and missions to Peking, those of the merchants of Ourga and elsewhere, have furnished several important particulars respecting the topography of the Mongol country. Some of them are printed in Russian and other languages; but they are not so comprehensive and accurate as might be wished, especially because the Russians are not permitted to go to Peking, except by the road from Kiakhta, which runs south-east, passing by Ourga and Kalgan.

According to the division adopted by European geographers, Central Asia comprehends all the countries situated between the Caspian sea to the west, the Eastern ocean to the east, Siberia to the north, Afghanistan, and Tibet, and China, to the south. This immense region is so very different both in its nature and productions from the other parts of Asia, that it must be con-

sidered separately. But as it has a very remarkable diversity in its soil and inhabitants, it is proper to divide it in the following manner: —

1. The western part of Central Asia comprehends Turkestan, with the people who inhabit the country to the west of the Altaï mountains, as far as the Caspian sea; such as the Kirghis, the Kivians, the Turcomans, the Kara Kalpak, the country of Kokand, Great Bucharia, and the country improperly called Little Bucharia.

2. The northern part of Central Asia, that is to say, Mongolia, which is inhabited by a great number of tribes, and which must retain its name, because the country of the Soungarians, its most important part, which was formerly inhabited by the Kalmuks or Eluths, of the same race as the Mongols, has been long since effaced by the Mantchoos from the maps of Mongolia. After the conquest of eastern Turkestan in 1757, by the emperor Kien long, and after the extermination of the Soungarians, these countries were known in the Chinese geography by the name of the new boundary, and the province of Ili. The latter is partly inhabited by agriculturists removed from China and eastern Turkestan, and serves as cantonments for the Mantchoo soldiers, who, united to the Solons and Mongols, under the command of a general-in-chief, form the Chinese Army of Observation against Russia and the Kirghis hordes.

3. The eastern part of Central Asia, or the country of the Mantchoos, which extends to the east of Mongolia as far as the eastern ocean, is inhabited by the Tunguse tribes.* The Mantchoos, like the Tunguses, follow the religion of Fo, and have settled residences in towns and villages.

This division of Central Asia will, perhaps, put an end to the custom which has been long followed by the European historians and geographers, of using the names of Tartars, and of independent, great, Chinese Tartary; names which are always repeated by the most celebrated authors, in describing this part of the old world.

Mongolia is situated between the 70th and 120th degree of east longitude from Paris, and between the 35th and 50th degree of north latitude. This determination, however, cannot be very precise, because the frontiers of Mongolia, particularly the south, have been extended or contracted according to the success of the armies of the people who inhabit it. This part of the frontiers is considerably inclined to the south, near the western frontier of China, at

* Mr. Timkowski justly observes, that we find many words in the Tungusian dialect which resemble the Mongol. Though the basis of these two languages is considerably different, the Mongol and Mantchoo are very often mixed; and many expressions are found in both, the origin of which it would be difficult to determine with precision. — KLAPROTH.

the part where the Koukou nor (blue lake) is situated, in the country formerly called Tangout.*

* Mr. Timkowski says that the Mongols entered China by the way of Tangout, because they could not pass the great wall: this is a mistake. In 1211, Genghiz khan entered China for the first time by Siuan houa fou, passing by the great wall. Two years after, not being able to force the passage of Kou pe kheou, he entered by way of Chan si, in Pe tchy li. He took several towns in that province, and quitted China by Kou pe kheou, which he had taken in coming from the south. In 1214, the Mongols advanced even into Shantung. Such invasions were frequently repeated. When Genghiz khan returned, in 1225, from his expedition against the western countries, he went first to the banks of the Tola. It was there that he prepared the invasion of the kingdom of Hia, which comprehended only the most eastern part of Tangout. The following year he took the town of Yetsina, situated on the river of the same name, to the north of Sou tcheou, and beyond the great wall. He afterwards made himself master of the towns of Ning hia, Kia yu kouan, Kan tcheou, Sou tcheou, Ngan tcheou, and Si liang fou, all situated within the wall, and in the present province of Kan sou. Towards the end of the same year he also occupied Ling tcheou, to the south of Ning hia, and on the right bank of the Houang ho. Lastly, in 1227, he entirely destroyed the kingdom of Hia. It appears, therefore, that the Mongols did not enter China by the countries of the Koukou nor.

Genghiz khan on his death-bed advised his people to make themselves masters of the defile and the fort of Thoung kouan, on the frontiers of Chensi and Houan, a little below the point where the Houang ho changes its direction to the south and turns towards the east. It is by this defile that the great road passes which leads from Chensi to Southern China. — KLAPROTH.

The Mongols are at present divided into aimaks, or tribes.

A. Towards the north.

1. The Kalkas.

B. Towards the west.

2. Bargou Bouriats; 3. Arou Kortchin; 4. Korlos; 5. Durbot; 6. Djalit; 7. Barin; 8. Djarot; 9. Oniot; 10. Naiman; 11. Aokhan.

C. In the Centre Steppes.

12. Oudzemertchi; 13. Abaganar; 14. Kotchit; 15. Abga; 16. Kechikten; 17. Sounites; 18. Durban Keouket.

D. To the south, near China.

19. Toumet, between Liao toung at Tchy li; 20. Karatchin; 21. Taskhar; 22. Mo-mingan; 23. Orat (the half of the lands of this horde serve as pasturages for the emperor's flocks); 24. the tribe of Toumet, of the town of Koukou khoto, called in Chinese, Koui houa tching; 25. Ordos (at the northern bend of the Houang ho); and 26. the Mongols of the lake of Koukou nor, in Chinese, Thsing hai.

1. KALKA.

The tribe of the Kalkas is the most important for the extent of the steppes which it occupies,

its numbers, and its vicinity to Siberia. Half of the road from Kiakhta to Peking, passing through the country of the Kalkas, I was able, by the information furnished me by the inhabitants, to describe it with tolerable accuracy. The following details are taken from the Chinese geography, and translated into the Russian by Father Hyacinth Pitchouïev, chief of our Mission: — this translation is still in manuscript: —

The principality of the Kalkas is bounded on the north by the governments Irkutsk, Ieniseisk, Tomsk, and Tobolsk, in Siberia. Towards the west, it extends to Eastern Turkestan, and the country of Ili, where it is bounded by Mount Bogda, and the river Balkhach, into which the river Ili falls. To the south, the Kalkas join the districts inhabited by the Sounites, and other nomade tribes of Central Mongolia. Towards the east, it extends to the countries of the Bargou Bouriat, and of the Mantchoos. This country is five thousand li in extent from east to west, and three thousand from north to south.* It is divided into four lou, or provinces.

1. The middle province has twenty banners, or divisions. The inhabited parts are the two banks of the Tola; towards the east, as far as the Kente mountains, which form the boundary possessions of the Tsetsen khan; to the west,

* Two hundred to a degree.

as far as the Onghin, a river near the territory of Sain noin; to the south, as far as Gobi, which joins the country of the Sounites; and to the north, as far as the Russian frontier. The princes of this province are the Touchetou khan, who occupies the heights near the Selenga, a tsin vang, two kiun vang, two beisse, six koungs, and eight dzasaks, who have the rank of taidzi of the first class.

2. The eastern province has one-and-twenty banners. The principal chief is the Tsetsen khan, who encamps with his banner at the foot of mount Oundour-daba on the Keroulun. In 1688, when this khan submitted to China, he had about one hundred thousand subjects, and commands the twenty other banners. The other chiefs of this province are, a tsin vang, a kiun vang, a beile, two beisse, a koung of the first, two koungs of the second, three koungs of the third class, besides twelve dzasaks.

3. The western province has nineteen banners. Its khan bears the title of Dzassaktou khan, who inhabits with his banner the southern side of the Kangai mountains, and commands the eighteen other banners. There are, besides, a beile, two koungs of the first, and six of the second class, and nine taidzi of the first class.

4. The government of Sain noin has four-and-twenty banners; having two tsin vangs, (the first commands twenty-three banners, the second

bears the title of Sain noin,) two kiun vangs, two beile, a koung of the first, five of the second class, and ten dzasak-taidzi. This government forms the western part of Kalka, next the heights of the Selenga, which extends towards Ili.

Mountains.

In 744 B.C. Fi lo, chief of Hoei khe*, placed his camp between Mount Ou te kian and the Kuen ho, 1700 li to the north of the frontier of China, which then passed to the north of the country of the Ordos. The Kuen ho is the Orchon. The mountains of Ou te kian must be near the western part of the Kangaï mountains; they are also called Tou yu kian.

Bourkhan oola, (or the Divine mountain,) in which the Onon has its source. Mount Ti li ven Phou tha (Dourben Pouta) is situated on the Onon: it is near this mountain that Genghiz khan was born. Tono ola, (ola signifies, in Mongol, a high mountain,) on the right bank of the Keroulun. The emperor Kang hi stopped there in June, 1696, during his campaign against Galdan, prince of the Soungarians,

* From this place to the end of the geographical description of Mongolia, I have been obliged to make a new translation from the Chinese manuscript, because that of Father Hyacinth, as Mr. Timkowski gives it, is very incorrect; the orthography of the proper names being very erroneous. — Klaproth.

and caused the following inscription in Chinese verse to be carved in the rock : —

" How immense is the desert of Gobi ; how broad and deep is the Keroulun ! It is here that six corps of my army, under my command, displayed their courage. Like the thunderbolt, they destroyed every thing ! The sun, and the moon, beheld them with terror. The enemy fled before them, and the surrounding deserts have recovered the tranquillity of peace."

The Khingan : this great chain of mountains stretches along the right bank of the Onon, and to the east of the little mountains of Kente, it extends to the source of the Amour ; to the south, it joins the frontiers of Kalka ; and to the north, those of Russia. The Kente ola is to the south of the heights of the Onon : two small rivers, which afterwards form the Keroulun, have their sources in the south-east of these mountains. To the west, rise the mountains of Dziloung daba, and Terelkdzi (daba in Mongol indicates a mountain, the summit of which may be crossed). The Baga Kente, or Little Kente, is near Ourga, and joins mount Terelkdzi, where the Tola has its source. The Tsoukou (Tchikoi), which enters the Russian frontier, issues from the north side of the Baga Kente. Mount Kirsa is to the east of the sources of the Tola : this chain commences at the northern extremity of the Khingan, follows

the Tola towards the north, and turning, forms the mountains of Terelkdzi.

Khan-ola, to the north of the Khingan, on the left bank of the Tola. The Koul, a small river which issues from it, flows to the north, and falls into the Tola. About thirty li to the south-east is the woody district called Djao modo. In the month of June, 1696, the emperor Khanghi defeated in this place the army of the Soungarians, and to hand down the memory of this victory to posterity, he caused the following inscription to be cut in the rock: —

"Heaven has lent us its powerful aid to subdue our enemies, and to destroy the wicked. These wild beasts (the Soungarians), weakened by resistance, fled to the west: Heaven seconded our efforts: they soon fell under the sword of my troops: at the first beat of the drum their tents, planted in the wilderness, were abandoned. I have caused to be engraved on these rocks the account of the great deeds of the victorious army."

The Doulan khara, to the south-west of the Khan ola, opposite to the Tola, approaches, on the south, to the great desert of Gobi, and on the north, to the Tola. The Khadamal is on the north side of the little river Khara oussou: its north side approaches the Russian frontier, and forms the northern limit of the Kalkas. The Kaliar is between the Khara oussou and the

Orchon. These mountains join the Djamour ola, which lies on the north bank of the Tola, at the place where it falls into the Orchon. The chain following the course of the Tola inclines to the north: towards the east, it extends to the Selbi daba, and forms a semicircle some hundred li in extent. The Bouroung is between the Orchon and the Selenga: this mountain extends some hundred li from east to west. The Bongoun Shara extends above two hundred li to the west of the Bouroung. Farther to the north are the mountains Sirkegoung and Erkhetou, between the Selenga and the Orchon.

The Khantai chain, to the north of the Selenga, extends northwards beyond the Russian frontiers. The Koukou tsilotou is on the south bank of the Orchon: following the course of that river, it inclines towards the east. One hundred li from it, to the east, there are warm springs. The Sirkha adzirgan (in Mongol, adzirgan signifies a stallion,) is to the east of the source of the Orchon. At the western foot of this mountain stands the temple of Erdeni dzao. The Kanghi kamar is to the south of the Sirkha adzirgan: the Orchon flows on the north side of this chain, and the Onghin mouren rises on the south. The Django, to the north of the source of the Orchon, is separated by that river from the Sirka adzirgan, and forms the eastern part of the Khangai mountains.

The chain of the latter is to the north of the sources of the Orchon, and five hundred li to the north-west of the Onghin moureu. This chain is higher than any of those in the vicinity: it begins to the north-west of the Altai, crosses the Orchon and the Tola, and forms the great mountains of Khingan and Kente. To the west of the Koukou ola the chain turns to the north, surrounds all the sources of the Selenga, and approaches the Russian frontiers. The Orchon and the Tamir rise in these mountains: they seem to be the same which, in ancient Chinese writers, are called the Yan jan shan. The Bain dzoroukhe is to the east of the source of the Orchon: farther to the north-east is mount Saikhan ola; and still farther to the east, the Eroukhetai koubsoul, at the termination of the course of the river Kassoui, and on its north bank. Mount Oundour is to the west of the Koubsoul; the Naiman ola on the north bank of the Selenga; the Kaldzan bourgouttai to the west of the Naiman ola; the Ertsit to the west of the Kaldzan bourgouttai, and to the south of the banks of the Kharatal; the Koiboldok on an island in lake Kosogol; the Oulbetchi to the east of lake Sanghin dalai. Farther to the south extend the Ourlou ouga mountains.

The Altai ola, formerly called, in Chinese, Kin schan, or Gold mountain, is to the north-

west of the course of the river Tess, and extends at least two thousand li (six hundred and seventy miles). Its summits rise above the clouds, and the snow which covers them does not melt even in the summer: they are considered as the principal chain from which all the mountains of north-western Mongolia spring. Their main point is to the north-west of lake Oubsa: they rise in stages one above another, and divide into four branches: one begins at the sources of the Ertsis or Irtysch, and runs northwards to the Russian frontier by the name of the Altai mountain: that which runs north-east follows the course of the Tess on the north side for about a thousand li, and forms to the east the chain of the Tangnou mountains. This chain meets farther to the north-east, the north side of the Kangai, and extends to the north as far as the Selenga. About a hundred li to the south of that river begins the third branch, which runs to the east, by the name of the Oulan goum mountains, and borders on the north side lake Kirghiz nor. Further to the south-east it forms the Kokei mountains, and then those of Anghi. The Kounghei rises from the south, and the Oukhai from the north side of these latter mountains. The same branch of the Altai forms, farther to the north, the Malga mountains, from the south side of which issues the river Bourgassoutai: lastly, towards the

north-east, it approaches the south side of the Kangai, and borders the rivers Kassoui and Tamir. The southern branch extends, almost without interruption, describing various sinuosities. From its western side flow the Narym, the Kouitsil, the Kaliotou, the Akar, the Bordzi, the Khaba, the Khira, the Khara-Ertsis, and the Ertsis. This branch turns to the east; the Bouiantou flows from its northern side; the Tsinghil and the Boulagan from the south side. Farther to the east it terminates the Altai chain, but extends in several small branches as far as the great desert of Gobi, where it forms, on the south-east, the mountains of Gourban Saikham; to the south, those of Nomokhon ola, and to the east, those of Oubourgoun ola, &c. The Tarbaktai ola extends about 600 li to the west of the Narym, the Kouitsil, and the Kaliotou.

The Birga daba, to the south-east of the source of the Keroulun, is a branch of the Kente mountains: from its left side issues the Birga gol, which empties itself into the Onon. The Tsiloung daba is to the west of the Kante: from its left issues the Tsiloung, a small river which falls into the Keroulun. Mount Tereldzi is to the west of the Tsiloung: the Tereldzi rises in it, and falls into the Keroulun. Mount Galatai to the south of the Tereldzi; the Adakhai to the north of the Tola; the Selbi daba to the south-west of the Adakhai; the Oukher daba (Oukher, in

Mongol, an ox,) to the north-west of the Khangai; the little river Oukher forms the Toui; the Koukou ola is to the west of the Oukher: from its left side issues the Tamir, and from its right the Baitarik: the Tsagan tsilo, 800 li to the north of Kalgan, is near to the line of posts on the frontier. These mountains extend about 200 li from east to west. When the emperor Kanghi passed through this country, in his campaign against Galdan, he caused a stone monument to be erected, with the following inscription: —

"All that is covered by the azure vault of heaven is peopled by my children. I re-establish peace through the whole extent of my dominions: I crush the serpents and reptiles. The genii who preside over the lakes, the mountains, the rich pasture, and the sweet fountains, second my enterprizes. This stone will transmit the memory of them to posterity."

To the north of mount Tono and the desert extends a vast steppe, abounding in pasture, and well watered. It is the chief abode of the Kalkas, and extends five thousand li from east to west.

Rivers.

The Keroulun, formerly called by the Chinese Lou khiu ho, rises on the south side of the chain of Kente, two hundred li to the north of the

country of the Ordos: it receives five small rivers, runs 200 li farther north, and turns towards the south-east; passes for a hundred li, through a cleft of the Bain ola, and receives the Sungher; and, at the distance of another 100 li, having run to the south of mount Tono, it turns towards the north-east, and 200 li farther on receives the Tereldzi, which comes from the south-east. Having flowed 800 li farther, inclining a little towards the east, it runs with many windings for 100 li between two mountains, and then 200 li to the north-east, till it falls into lake Koulun or Dalai nor. When it issues from the lake, it forms the boundary between the Solones and the Russians, where it receives from the inhabitants the name of the Ergouné (Argoun); and after a course of 800 li farther to the north-east, empties itself into the Amour. To the south of the Keroulun lies the great desert of Gobi, destitute of pasturage and water. In the 10th and 11th centuries this river formed the boundary between the kingdom of Liao and the Mongols.

At the beginning of the 15th century, when the Oirads attacked Bouniashiri khan, a descendant of the Youan, the latter, not to submit to the Ming, removed his encampment to the banks of the Keroulun.

In 1409, Khieou fou, a Chinese general who was sent against him, was defeated near this

river, and perished with his whole army; and the following year the emperor marched against Bouniashiri, and pitched his camp on the Keroulun, to which he gave the name of the Yu ma ho (river for watering the horses).

When the emperor Kang hi, in 1696, marched against Galdan, he stopped on the banks of this river, thinking that the enemy would dispute the passage; but the Soungarians, being surprised by the arrival of the Chinese, fled towards the west. Kang hi exclaimed: "I was told that Galdan was an able warrior, and that nothing could resist him; but he proves his ignorance by not attempting to maintain his ground on the Keroulun." The emperor then ascended the river as far as mount Tono, where he pitched his camp. The great army of the west defeated the enemy about this time, and then the emperor returned to China.

The Onon, which afterwards takes the name of the Amour, was formerly called in Chinese the Oua nan ho: it rises 200 li to the north-west of the Keroulun in mount Tereldzi, which is a branch of the Kente chain. It flows to the eastward, to the north of the same chain, and to the south of the great Khingan. It flows 500 li farther, receives eight small rivers, and having joined the Korsou gol, which comes from the south, it turns to the north-east: above 1000 li further it passes to the south of the town of

Nertchinsk. In the interval it receives above ten small rivers running from the north-west; such as the Agatchou, the Tarbakhatai, the Touloudai, the Tarbaldzi, &c. and several others which come from the south: 300 li farther, it reaches the stone which marks the frontier. To the south of the source of this river flows the Keroulun, and to the west the Tola. Genghiz khan, the founder of the dynasty of the Yuan, was born in these parts. It was near this river that the emperor of China defeated, in 1410, as we have mentioned above, Bouniashiri khan, a descendant of that conqueror.

A hundred li to the north-west of the source of the Onon, the Tola is formed by two springs which issue from the Tereldzi mountains and the little Kente. This river runs 200 li to the south-west, and receives several smaller streams. After leaving the north of the wood district of Djao modo, it flows westwards for 100 li, then passes by the Khan ola, opposite to which it bathes the town of Ourga or Kouren (the camp), again runs for 100 li to the south, then for above 300 li to the north-west, receives the Karotka gol (*gol*, in Mongol, a river), and falls at length, a hundred and fifty li farther, into the Orchon. It was near the Tola, that, in 1407, Li ouen tchoung, a Chinese general, arriving suddenly from the Keroulun, with his light cavalry, defeated Mangdzu khara djang, general

of the Yuan. In 1414, the Oirads were completely beaten there by the emperor in person.

The district of Djao modo or Dzao modo is to the south of the Tola: it is surrounded on three sides by mountains, and on the north side by a river: to the west is the Khingan, and to the east the Khan ola. In 1696, Galdan was here completely defeated by the Chinese army.

The Orchon, called by ancient Chinese authors, the A lou hoen, has two sources, one to the south of the Khangai, the other, the Ouliastai, issues from the mountain Oldzietou doulan khara ola. These two rivulets, after flowing 100 li to the south-east, unite and form a river, which runs 100 li eastwards in the mountains; then 200 li to the north-east, and passes to the west of the temple of Erdeni djao. After leaving the mountains, and running 150 li farther, it turns to the north-west, joins the Djirmatai, and the Tamir, which come from the west, and then goes straight to the north.

A hundred li farther on, the Orchon turns and flows 100 li to the north-east, and receives a warm spring which comes from the south; and 300 li farther, is joined by the Tola, from the south-west. Having passed the west side of mount Kaliar, it is joined by the Khara, from the south-east: 100 li from this place it turns to the north-west, and falls into the Selenga. The Orchon is larger than the

Tola, but less considerable than the Selenga, like which it has a very sinuous course between the mountains. Its current is rapid, and its water very clear, and abounding in fish; and the banks are thickly covered with willows and elms. To the north of its junction with the Selenga is the frontier of Russia, and to the south, the territory of the Touchetou khan of the Kalkas. The Chinese general Li ouen tchoung, after defeating Mangdzu Khara djang near the Tola, pursued him to these parts.

The Khara gol rises to the north of the Tola, in mount Selbi, and has the name of the Kouigol. It runs to the north, receives on the west the Narin and the Bourgoudtai, and on the east the Adakhai, the Soungnar, and the Toungla. A hundred and fifty li farther it turns to the north-west, receives afterwards, on the left, the Boro and the Djakdour, runs direct to the north, and falls into the Orchon.

The Onghin rises near the source of the Orchon, runs south-east, through a level country, and after a course of 700 li falls into the lake of Kouragan oulen nor. This little lake is 800 li north-west of the country of Ordos.

The Tamir has two arms: the western rises to the west of the source of the Orchon, and to the north of the Khangai; the other to the east of this mountain, and to the north of mount Koukou daba; and these two arms are above two

hundred li from each other. They run north-west, receive several little rivers, and, after a course of 200 li, join in a river, which, 100 li farther, falls into the Orchon.

The Selenga issues from the mountains to the north-west of the Khangai: it has properly six sources. The northern, the Kharatal, and the Bouktsoui, run to the south-east; the southern, viz. the Eder, Tislotou, Ouliatai, and Adzirak, to the north-east. After a course of about 300 li, they all join in one river, which, after running 200 li to the east, receives the Khassoui from the south-east; 200 li to the north-east, the Ekhe from the north-west; and 400 li farther to the north-east, the Orchon from the south-west. Its course is then to the north-east, to the Russian frontier. From the west it receives the Djedé, from the east the Tchoukou, the Oudé, &c.; and after a course of 1000 li to the north it falls into lake Baikal, from which it issues, under the name of Angara, and empties itself into the Northern Ocean.

The Ekhe issues from lake Kosogol or Khoussougol, to the north-west of the mountains, runs above 700 li to the south-east, and falls into the Selenga. It receives on both sides a great number of small rivers. The Khassoui issues from the mountains to the north of the Tamir, runs 500 li to the south-east, and falls into the Selenga.

The Toui gol (Touin gol) rises to the south of the Khangai, runs above 300 li to the south, and falls into lake Orok.

The Baitarik rises to the south of mount Koukou daba. After a course of above 200 li to the south, it traverses the district of Kouren Beltshir, and joins the Tchak Baitarik. One hundred li further it receives, on the right, the Tsagan temour, and after running 200 li farther, falls into lake Tchagan nor.

The Djabgan issues from the mountains to the north-west of Kouren Beltshir, runs more than 200 li to the south-west, and receives, on the right, the Bourgassoutai, and 200 li farther the Kounghei. After turning to the north-west, it receives the Khobdou, after the latter has been joined by the Bouyantou, and 100 li farther falls into the Kirghiz nor (lake of the Kirghiz). Here is the western frontier of the country of the Kalkas.

The Tess comes from the south side of the Tangnou mountains, runs to the south-west, receives several small streams, approaches on the south-west the Altai mountains, and falls into lake Oubra. The Sakli khara gol falls into the same lake on the south-west side.

1. Lakes.

The Koukou nor (different from the great lake of the same name in Tangout). Near its banks Ginghiz was elected khan by the assembled Mongols. The position of this lake is now unknown. The Bouir nor is 1200 li to the west of Tsitsigar. The Koloun nor, or Dalai, is 1170 li to the west of the same town. This great lake is 600 li in circumference: it is formed by the waters of the Keroulun, which comes from the south-west. Under the Thang, this lake was called, by the Chinese, Kiu lun, and under the dynasty of the Ming, Ko liuan. The Kossogol, above 600 li to the north of the Selenga, is 100 li in circumference. In the middle of it is the island of Koui boldok. The Ekhe issues from it on the south-west. The Sanghin dalai is to the west of the sources of the Selenga, and of mount Orbeghi: it is above 100 li in circumference, and has no outlet. The Ouldjeitou tsagan nor is to the south-east of the Sanghin dalai. To the north-east it gives rise to the Tcholotor, which falls into the Selenga. The Orok is to the south-east of the Kouen beltshir: the Toui gol falls into it on the north. The Kirghiz nor, to the south-east of mount Oulan goum, is 340 li in circumference: it receives the Djabgan. There is also a lake Ikhe aral nor to

the south-west of the preceding. The river Kobdou falls into it from the west, and the Bouyantou from the south. The Oubsa nor, to the south-east of the Altai mountains, is formed by the Tess, which enters it on the north-east, and by the Sakli Khara from the south-west.

On the south bank of the Orchon there are warm springs.

2. Bargout Bouriat.

The Mongols of this tribe inhabit the country of the Solones, on the right bank of the Amour (Argoun), between the eastern frontier of the Kalkas and the western frontier of the country of the Mantchoos.

3. Aro (the Northern) Khortchin.*

This tribe composes only a single banner or division. It encamps 1100 li to the north of Kou pe kheou, one of the gates of the great wall. The country which it occupies is 130 li from east to west, and 420 from north to south. It is bounded on the east by the Djarot, on the west by the Barin, on the south by the left banner of the Kalkas, and on the north by Oudjoumoutchin. It is 1340 li from the chief encampment of this tribe to Peking.

The Kiun vang of Aro khortchin dwells to

* Khoro, in Mongol, signifies poison.

the east of mount Kountou, which is 1100 li from Kou pe kheou.

The Shara mouren, or Sira mouren (yellow river), which runs 200 li to the south of the principal encampment, comes from the province of Barin, and enters the territory of the Djarot.

4. Khorlos.*

They occupy the country formerly inhabited by the tribe of Khitan. This tribe is divided into two banners, which belong to the left wing of the Khortchin. It is encamped 1487 li to the north-east of Hi fung kheou, a gate of the great wall: its territory is 450 li from east to west, and 660 li from north to south: it joins on the east the territory of Young ky tcheou, on the west and north that of Khortchin; and on the south that of Liao toung. It is 1799 li from Peking. The front banner occupies the environs of the Gourban tsagan, 1487 li north-east of Hi fung kheou, and the rear division the environs of mount Tchin tsu ling, 1570 li from Hi fung kheou.

The principal river is the Ghirin, which, coming from the north-west, from Young ky tcheou, enters the territory of the Khorlos, runs north-east, through the dwelling-place of the

* Khorloho, in Mongol, signifies frontier of evil.

rear division, and falls into the Amour. Lake Dabousoutai produces salt.

5. Durbet.

The name of this tribe signifies four in Mongol: it consists of only one banner, which belongs to the right wing of the Khortchin: its chiefs inhabit the heights of Dokdor, 1646 li north-east of Hi fung kheou. The country of the Durbet is 170 li from east to west, and 240 li from north to south. From the camp of their chiefs to the frontier of the military government of the Amour is 140 li to the east, and westward to that of the Tchalit 30 li; southwards, to the confines of the Khorlos, 140 li; and northwards, to the frontier of the Solones, 100 li. It is 2050 li to Peking from the abode of the prince who governs this district.

The river Non, which comes from the north, out of the government of the Amour, forms on the west the boundary between this tribe and the following.

6. Tchalit.

This tribe forms one banner, belonging to the right wing of the Khortchin: it encamps on mount Toubesin tsagan, above 1600 li to the north-west of Hi fung kheou: its territory is 60 li from east to west, and 400 li from north to

south: it is 35 li eastwards to the frontier of Durbet, 25 westwards to that of Khorlos, 150 southwards also to that of Khorlos, and 350 northwards to that of the Solones, and 2010 li to Peking.

The country of the Tchalït is watered by the Non mouren, which comes from the government of the Amour, and enters the frontier of the Khorlos. The Tchol, coming from the north-west from the chain of Khingan, also passes through it. After a course of 500 li to the south, it divides into several arms, makes a bend to the south-east, and falls into the Non mouren.

7. Barin, or Bagarin.

Two banners, the limits of which are not determined. The encampment of the right wing is near mount Tobun ola, 720 li north-east of Kou pe kheou. The left wing is encamped about the hill of Atchatou tologai, 60 li, and farther to the north-east. The territory of this tribe is 251 li from east to west, and 253 li from north to south. It is bounded on the east by Aro khortchin, on the west by Keshikten, on the south by the Oniout, and on the north by the Oudjoumoutchin. The distance to Peking 960 li.

Mount Bardan is remarkable for having been the birth-place of Pouthou, one of the ancestors of the dynasty of Liao. He is buried in these

parts. Two hundred li to the south-east of Khing tcheou, the Khara mouren issues from the chain of the Koirkhan mountains, runs to the south-west, then to the south-east, joins the Bourgoultai oussou, and falls into the Shara mouren.

The ancient city of Ling houan tching, or Chang king, formerly the residence of the emperors of the dynasty of Liao, was probably on the right bank of the Tchono oussou, opposite the little town of Boro khoto, now in ruins.

The dynasty of Liao originated there about the end of the tenth century. The capital and a magnificent palace were built at the same time. Twenty-five cities, of which even the ruins are not now to be seen, were dependent on the capital. Tsou tcheou was to the north of the banner. The first emperor of the house of Liao was born here, and often took the diversion of the chase in the autumn, which gave occasion to the foundation of the city of Tsou tcheou, a name which signifies "City of the Ancestors." The sepulchre of Thai tsoung, hewn in an enormous rock, was at the distance of five li from the city. Near it a stone was erected, with an inscription alluding to his hunting excursions. Twenty li to the west was the tomb of the emperor Ching tsou, of the dynasty of Liao.

8. Djarot, or Dzaragout.*

This tribe consists of two banners, and its chief encampment is 1100 li to the north-east of Hi fung kheou: it extends 125 li from east to west, and 460 from north to south. To the north, east, and west it joins the frontier of the Aro khortchin, and to the south that of the Kharatchin and the Kalkas. It is 1570 li to the capital.

The left wing is to the north of mount Tchi-tchiring khoua Tologoi, 1100 li to the north-east of Hi fung kheou: the right wing is to the south of mount Tour, 1000 li from the same passage through the great wall.

The Shara- (or Sira-) mouren flows through the territory of this tribe; and the little rivers, called the north and the south Khoundoulun, rise in it. There are two lakes, the great and the little Djagasoutai; the valley of Khailasoutai, and the beautiful forest of Atani khara modo (forest of pines in the plain), which is very thick, and extends above 20 li: a temple of Boudha, built in 1673, is 90 li to the north of the left wing.

9. Oniout.

They form two banners, 500 li north-east of Kou pe kheou. This tribe extends 100 li from

* This word signifies, in Mongol, sixty.

east to west, and 160 li from north to south. To the east and south it joins the frontiers of Kharatchin and Aokhan; on the west those of Jeho; on the north those of Barin and Kechikten. The distance from Peking is 760 li.

The right wing encamps at Indzyr khogotchit, 520 li north-east of Khou pe kheou, and the left wing 680 li.

Among a great number of rivers, the principal are the Lokha, which runs 100 li towards the south-east of the left wing: it comes from Aokhan, and, running to the north-east, joins the Khourdoulon; and the Inghin, 150 li to the north-west of the right wing, rises in the mountain of Hia ma ling: after having run to the south-east, it receives the Tchang ho, and falls farther to the east into the Lokha.

10. Naiman.*

It consists of only one banner, encamped 700 li north-east of Hi fung kheou: its territory is 95 li from east to west, and 220 from north to south. It is bounded on the east by the left wing of the Kalkas; on the west by the Aokhan; on the south by the Toumel; and on the north by the Oniout: the distance to Peking is 1110 li. Among the rivers in this province, we notice the Tourghen, (in Chinese, Thou ho,) which comes from mount Taboun tologai, and the Lokha.

* Naiman signifies seven in Mongol.

11. Aokhan.*

One banner, the encampment of which is at mount Gourban tourga ola, 600 li north-west of Hi fung kheou. This country is 160 li from east to west, and 280 from north to south. It is bounded on the east by the Naiman; on the west by the Karatchin; on the south by the Toumet, and on the north by the Oniout: it is 1100 li to Peking from the principal encampment.

12. Oudzemertchi, or Oudjoumoutchin.

This tribe forms two banners. Their territory extends 360 li from east to west, and 425 from north to south. It is bounded on the east by the Solones; on the west by the Khaotchit; on the south by the Barin, and on the north by Gobi. It is 1163 li from the principal encampment to Peking.

The right wing is at mount Bakesour khatai, 923 li north-east of Kou pe kheou; and the left wing near Kouisoun tologai, 1160 li north-east of the same barrier of the great wall.

The river Khoulougour, (in Chinese, Thu ho,) comes from the country of the Kechikten, and bears, for 300 li, the name of Alatou; it afterwards takes that of Khouloungour, runs to the north, and is lost in the sands. The Sharakho-

* Aokhan signifies, in Mongol, the first-born.

loi, 70 li north of the left wing, after a course of above 40 li, is also lost in the sands. Lake Gourban nor, 33 li south-west of the left wing, produces salt.

13. Abkhanar, or Abaganar.

This tribe is of two banners; the principal of which is 640 li north-east of the barrier of Tchang kia kheou, or Kalgan. This country is 180 li from east to west, and 360 from north to south. It is bounded on the east by the Khaotchit; on the west by the Abga; on the south by the Tsakhars of the blue banner; and on the north by the great desert. The distance to Peking is 1500 li.

Under the dynasty of the Yuan, this and the adjacent countries made part of a Chinese province; but under the dynasty of the Ming it was conquered by the Mongols: it then received the name of Abkhanar*, and was under the dominion of the Tstctzen, khan of the Kalkas. About 1640 this tribe submitted to the Mantchoos: it is divided into two banners, under two beile, or princes, one commanding the right, the other the left wing. The tribute of the right wing is taken to Peking, by way of Kalgan; and that of the left wing by way of Tou chy kheou.

The right wing is about mount Tchangtou, (in Chinese, Young ngan chan,) 640 li north-east of

* Abkhanar, in Mongol, signifies grandfather.

Kalgan: it is 60 li from east to west, and 310 from north to south. The left wing is, at mount Ourkhou tologai, 582 li north-east of Tou chy kheou: it extends 110 li from east to west, and 318 from north to south.

14. Khaotchit, or Khagotchit.

This tribe, the name of which signifies in Mongol *old*, is divided into two banners, and is 685 li to the north-east of Tou chy kheou. From east to west its territory extends 170 li; and from north to south 375. It is bounded on the east and north by Oudjoumoutchin; on the west by Abga; and on the south by Kechikten. The distance to Peking is 1185 li.

The right wing is encamped near the well of Tougourik, about 690 li north-east of Tou chy kheou. From east to west it is 75 li, and 375 from north to south. The left wing is 685 north-east of Tou chy kheou: It is 95 li from east to west, and 320 in length from north to south. There are numerous lakes in this country.

15. Abaga.

Two banners, 590 li north-east of Kalgan. This territory is 200 li from east to west, and 300 from north to south: it joins on the east the frontier of the Abkhanar; on the west that of the Sounites; on the south that of the Tsakhars of the blue banner; and on the north the great

desert. The right wing is encamped at the spring Kobour, and the left wing about Bain olou. The distance to Peking is 1000 li.

16. Kechikten.

One banner, which is encamped about mount Ghirabas khada, 570 li north-east of Kou pe kheou. It is 334 li from east to west, and 357 from north to south. It is bounded on the east by the Oniout; on the west by the Tsakhars of the blue banner; on the south by the Oniout, and on the north by the Oudjoumoutchin. The distance to Peking is 810 li.

The most considerable river is the Shara mouren, one of those which form the Liao choui: it rises in mount Borgo korkoun. After running to the north-east, it joins several other small rivers, and flows by the north frontiers of the country of the Barin. Further to the east it enters that country, passes through the south part of Aro khortchin, and then to the north of the Oniout. Turning to the north-east, it receives the Lokha; from the south-west, flows through the south of Djarot, and the north of the Kalkas; turns to the south-east, flows through the south part of the right wing of the Kharatchin, joins, further to the south, the Liao choui; enters China, and empties itself into the gulf of Liao toung.

This country contains a great many lakes;

and 190 li to the north, there are warm springs, which give rise to the Khailasoutai. There is also a large forest, called Darkan modo, 30 li to the south-west of the encampment of the princes of this tribe.

17. The Sounites.

There are two banners situated 550 li to the north of Kalgan. This territory extends eastwards to the right wing of the Abaga; westwards, to that of Dourban keouket; southwards, to the country of the Tsakhars; and northwards, to the great desert Gobi. It is 960 li distant from Peking.

Under the dynasty of Han, this country formed the northern frontier of the principalities of Shang kou, and of Tai. Under the younger dynasty of Han it was inhabited by the tribes of Ou houan, and Sian pi. Under the dynasty of Tsin, it was occupied by the Tho pa. Under the house of Soui, and the beginning of that of Thang, the Thou khiu, or Turks, became masters of it. The Khitan, or Liao, formed in it the district of Fou tcheou, which was confirmed by the dynasty of Kin, who placed it under the jurisdiction of the province of Si kinglou. Under the Mongols, or Yuan, it depended on that of Hing ho lou. Under the Ming, the Sounite Mongols, of the house of the khans of the Tsakhars, settled in it.

In 1634, when the Tsakhars were subdued, the prince of the Sounites submitted to the Mantchoos. In the sequel, this tribe was divided into two wings, under the orders of two Kuin vang, who send their tribute to Peking by way of Kalgan.

The right wing is at Soumyn khada, 550 li north of Kalgan. Its territory is 246 li from east to west, and 280 from north to south. The left wing encamps at mount Orintou tchabtai, more than 170 li north of Kalgan: it is 160 li from east to west, and from north to south 300.

The mountains in the country of the Sounites are, the Soumyn khada, the Kolbodzin, the Nokhoun, the Tsagan botok, the Ouker djirouge ola, the Dzara, the Bayan teké, the Bain tologoi, and the Bairi ola.

The river Ourtou, in Chinese, Tchang choui, issues from mount Khorko, runs south-east, and crosses the frontier of the Sounites. The Noukeht, in Chinese, Thou yuan choui, rises in the country of the Tsakhars of the blue banner, crosses mount Bairi ola, and falls into lake Khour.

The lakes are the Khour, Kouloussoutai, Sha bartai, and Khara-ossou.

18. Dourban Keouket.

In Chinese, Szu tsu pou lo, and in Mantchoo, Douin Djousé (the four sons). This

tribe forms one banner, and encamps at mount Oulan erghi tologai, 550 li north-west of Kalgan. It is 235 li from east to west, and 240 from north to south. On the east it is bounded by the Sounites; on the west by the Toumet of Koukoukto khoto; on the south by the Tsakhars of the red banner; on the north by the Sounites.

19. Toumet.

This tribe, whose name signifies in Mongol ten thousand, is composed of two banners: it is 590 li north-east of Hi fung kheou. The country is 490 li from east to west, and 310 from north to south. To the east it adjoins the frontier of Yang ching mou; towards the west the right wing of the Kharatchin; towards the south, the province of Ching king or Moukden; and towards the north the right wings of the Kharatchin and the Aokhan. The distance to Peking is 1000 li.

The left wing is at mount Khaitakha, above 820 li north-east of Hi fung kheou; the right wing at mount Bayan khoua, above 590 li from the same barrier.

Thirty li to the west of the left wing is mount Gourban Soubourgan ola. On its summit, are three pyramids erected in the times of the Liao and the Kin; and in the vicinity are the ruins of the ancient city of Hing tchoung. On the

same side is the lofty Mokhoui boro ola, in Chinese, Thsing che chan, 48 li north-east of the left wing. The river Oussin rises above 290 li to the south-west in mount Obotou tsagan ola: it runs to the south, and entering the district of Kin pian, turns to the south-east, and falls into the Siao ling ho.

20. Kharatchin, or Kartsin.

Three banners. Their country is 450 li from north to south, and 500 from east to west. On the east it adjoins the Aokhan and the Dourbet; on the west the Tsakhars, of the red banner; on the south the great wall; on the north the frontiers of the Oniout. It is 760 li to Peking.

The right wing is on the left branch of the Sibé, 390 li north of Hi fung kheou, and extends to the south as far as the pasturage of the imperial flocks. The left wing is at mount Bayan Djirouke, 350 li to the north of Hi fung kheou. The third banner is between the two others.

The country of the Kharatchin is traversed by a river called, in Chinese, Lao hé; in Mongol, Lokha. It issues from mount Mingan ola: runs north-east, receives several small rivers, waters the northern part of the territory of the Aokhan, and the south of that of the Oniout. It passes through the country of the Naiman,

and the eastern Kalkas, and after a course of above 500 li, falls into the Shara mouren.

Among the antiquities of the country of the Kharatchin, the Chinese writers reckon the remains of the ancient cities of Ta ning or Ta ting, formerly inhabited by Chinese; of Thsing tcheou, in Mongol, Khara Khoto (or black city) of Hoei tcheou, in Mongol, Tsagan khoto (white city) of Li tcheou, the ruins of which cover a piece of ground three li in circuit. To the west are three soubourgans, or obelisks, for which reason this place is called by the inhabitants Gourban soubourgan khoto.

21. Tchakhar or Tsakhar.

To the north of Kalgan is the country inhabited by the Tsakhar Mongols, divided into eight banners. On the east it adjoins the Kechikten, on the west the Toumet of Koukou khoto, on the south the imperial studs, and the province of Shan si, and on the north the Sounites and the Dourban Keouket: its extent is 1000 li.

Tsakhar signifies in Mongol, frontier country. Under the dynasty of the Ming, it was called Tsagan or Tchagan. The founder of the family of the Khans of these Mongols was Siao vang tsu, that is to say, the Little King, a descendant of the dynasty of Yuan. In 1530, Boutchi came to inhabit this country, and his

tribe then received the name of Tsakhar because it was adjacent to China.

At a subsequent time, he removed with his people to the frontier of Liao toung. Ryndan khan, the fourth in descent from him, began to harass the neighbouring Mongol tribes. In 1632, Ven ti, emperor of the Mantchoos, marched against him. Ryndan khan fled and died. Khongar odja* his son submitted. His subjects were divided into banners like the Mantchoo troops.

In 1675, Bourni having revolted with his brothers, they were all put to death, and new abodes were assigned to their subjects beyond the great wall, and near to the districts of Ta toung and Siuan-houa. The Tsakhars having afterwards rendered services to the emperor who was at war with Galdun, prince of the Eluths, several Kalka and Eluth tribes were joined to them. Four of the eight banners of the Tsakhar occupy the country beyond Kalgan.

1. The encampment of the plain yellow

* The first edition of the "Thai thsing y thoung tchy" calls this person Gorghedje. I cannot decide which is the more correct reading. I must remark, however, that the editors of the new edition of this work have abused the privilege of etymology. To explain the foreign words which are found in the old Chinese works, many have made use of the Mongol language, and have twisted and disfigured those words at their pleasure, without giving any reason but a mere "*at present we read better.*" — KLAPROTH.

banner is at Mount Mousoun teké ola, above 320 li north-east of Kalgan. Its territory is 110 li from east to west, and 280 from north to south. It is bounded on the east by the Tsakhars of the bordered yellow banner, on the west by those of the red banner, on the south by the right wing of the studs of Thai phao, and on the north by the mountains of Khara ounaghan. The distance to Peking by way of Kalgan is 730 li.

The most considerable mountains are the Mousoun teké, Erghinak, Ourkhou tologoi, Kholbodzin, Khingan, and Ouliassoutai, which is very high, Khara kitat, and Shara kitat.

The river Dziouk, or Taokha, rises in a plain, sixty li to the south-east of the encampment of this banner, flows to the south, receives the Ougou gol, farther on the Mongoutsi, a small river coming from the west, and the Sourtcha, which comes from the north-east. It enters the Chinese frontier near the fort of Sin phing pou, passes near fort Tchai kheou pou, and there takes the name of Yang ho. It was formerly called Yu yan choui.

2. The bordered yellow banner encamps at the rocks of Soumyn khada, and above 340 li from Kalgan. Its territory is 160 li from east to west, and 190 from north to south. To the east it joins the Tsakhars of the blue banner, to the west the yellow banner, to the north the

Sounites, and to the south the studs of the bordered yellow banner. It is 750 li to Peking by way of Kalgan.

The principal mountains are Khanertou, Dodo, Boro Khoun, Oulan Khoun, Agalak, Kheibot temyn, (it was near this last that Li ouen tchoung, general of the Ming, defeated the army of the Yuan,) Goudjou gounatai, Boukoutou, or Boulour. There are no rivers, but several springs, one of which is salt. It is called in Mongol Dabastou boulak, 120 li to the north-east, towards the frontiers of the Sounites of the left wing.

3. The camp of the Tsakhars of the red banner is to the west of the yellow, near Mount Gourban tologoi, 370 li north-west of Khalgan.

The territory of this banner is fifty-five li from east to west, and 280 from north to south. On the east it has the Tsakhars of the yellow banner, on the west the bordered red banner, on the north the Dourban keouket, and on the south the right wing of the studs of Thai pou.

4. The bordered red banner encamps at the spring Bourin boulak, 420 li north-west of Kalgan. Its territory is bounded on the east by the Tsakhars of the red banner, on the west by those of the bordered blue banner, on the south by the district of Ta thoung in the province of Shan si, and on the north by the Dourban Keouket.

The following banners of the Tsakhars are encamped in the country to the north of the gate Tou chy kheou.

5. The camp of the white banner is at Bourgatai, 290 li north-west of Tou chy kheou. The territory of this banner is from east to west 78 li, and from south to north 295. On the east and north it joins the Tsakhars of the bordered white banner, and to the west and south those of the bordered yellow banner. It is 820 li to Peking, passing by Tou chy kheou.

6. The bordered white banner is near to Bouya akhai souuné, 245 leagues north of Tou chy kheou. Its territory is 56 li from east to west, and 97 from north to south. On the east and south it joins the pasturages of the studs of Thai phao, on the west the white banner, on the north the blue banner. It is 770 li to the capital by Tou chy kheou.

7. The Tsakhars of the blue banner dwell near lake Djakhassoutai, 360 li north-east of Tou chy kheou. Their territory is 265 li from east to west, and 95 from north to south. On the east it adjoins the Kechikten, on the west the bordered white banner, on the south the imperial studs, on the north the left wing of the Abaga. Passing by Tou chy kheou, it is 890 li to Peking.

8. The bordered blue banner is at mount Abakhan khara, 90 li to the north-east of the

banner of Sha hou kheou. Its territory is 150 li from east to west, and 160 from north to south; to the east, it is bounded by the Tsakhars of the blue banner; on the west, by the Toumet of Koukou khoto; on the south, by the great wall which bounds the district of Ta thoung; and on the north, by the Dourban keouket. It is 1000 li to Peking by way of Sha hou kheou.

The country occupied by these Tsakhars is in general mountainous; it is watered by several small rivers and springs, has good pasturage, and is even susceptible of tillage.

There was formerly in the territory of this banner a salt lake, into which the river Vou shoui emptied itself. This lake was 30 li in length from east to west, and 20 in breadth from north to south. At present neither lake nor river are to be seen.

In various places in the territory of the eight banners of the Tsakhars, there are still vestiges of ancient Chinese towns, such as Ven yang, Liang tcheou, and Thsan ho.

22. The Mao Mingan.

One banner, encamped at the source of the Tchetou boulak, above 800 li north-west of Kalgan; it is 100 li from east to west, and 190 from north to south; bounded by the Kalkas on

the east, by the Orat on the west, by the Toumet of Koukou khoto on the south, by the great desert on the north, and is 1240 li from Peking.

The most remarkable mountains are Khara tologoi, Khargaitou, Khara teké, Khorko, and Gourban khara.

The chief rivers are the Khoundoulen, the Boulour lokhoi, and the Aiboukha.

23. The Orat.*

Three banners, occupying the extensive valley of Khadamal, which commences 360 li to the west of Koukou khoto. Their territory is 215 li from east to west, and 300 from north to south; towards the east, it is bounded by the Mao mingan; towards the west, by the Ordos; towards the south, by the Yellow River; and towards the north, by the Kalkas. Their principal encampment is 1500 li from Peking.

Their mountains are Khoundoulin, Ghiran tologoi, Bartou, Egoudé, Egoui-oundour; this last is lofty and steep, and resembles a kiln for drying corn, from which circumstance it derives its name. Khadjar khosho is the name of a chain of mountains which extends from the north-west of the encampment of the Orat, to Koukou khoto, following the left bank of the

* Orat in Mongol means artisan.

Yellow River, which waters the southern districts of this tribe. The rivers Bourgatou, Khaliatou, and Shara, issue from this chain, and carry the tribute of their waters to that river.*

In many places the ruins of ancient cities are still to be seen. On the chain of mountains called In chan, (in Mongol, Khadjar khosho,) extends the great wall of China.† Among the celebrated temples in the territory of the Orat, is the Fo yun szu, on the mountain of the same name, called in Mongol, Oudjour Tsayan khada, 190 li north-west of the principal encampment. It was here that, in the seventh and eighth centuries, the Thou khin, or Turks, assembled to make incursions into China. The Sou vou miao, or temple of the minister Sou vou, to the north of the ancient Yun nei, was erected in his honour, because he had once travelled through their country.

* The archimandrite has omitted the two highest mountains of this country, viz. those called in Mongol Tchastai ola, and in Chinese Sina shan; that is to say, mountains of snow. The one is 90 li north of the principal encampment of the Orat, the other 205 li north-west; both on the north side of the Kharamouren, which comes from and falls into the Yellow River. — KLAPROTH.

† This is a great mistake. The chain called In chan, to the north of the northern bend, and the nearest part of the great wall, is at least 30 French leagues to the south of this mountain. — KLAPROTH.

24. The Toumet of Koukou khoto.

Two banners. The chief place in their territory is Koukou khoto, in Chinese, Kouei houa tching, 220 li north-east of the gate of Sha hou kheou. Their territory is 403 li from east to west, and 370 from north to south. It is bounded on the east by the Dourban keouket; on the west, by the Ordos; on the south, by the wall which forms the boundary of Shan si; and on the north, by the Kalkas. It is 1160 li to Peking.

Thirty-five li to the north of Kouei houa tching, lies that part of the In chan mountains, called in Mongol, Onghin ola. This chain begins on the north of the country of the Ordos, to the west of the Orat, and extends above 500 li to the north of Kouei houa tching. It has several very lofty peaks, which have particular names.

The Yellow River coming from the country of the Orat, flows south-east, and then south; it receives on the left the Tourghen, washes the ruins of Khoutan khosho, receives also on the left the Oulan mouren, and then enters China: its course in the country of the Toumet is a hundred and sixty li.

25. Ordos.

Seven banners. Their chief encampment is 285 li west of Koukou khoto. Their country joins on the east that of the Toumet of Koukou khoto, on the west the Kalkas, and on the south the province of Shan si. On the east, north and west, it is bounded by the Yellow River. The distance from the chief encampment to Peking, is 1100 li.

Under the dynasty of the Thsin, this country bore the name of Sin thsin tchoung. Under that of the Han, it belonged to the Turks, Hioung nou. In the year 127 before our era, the emperor Vou ti established there the principality of Sou fang, which he put under the jurisdiction of the city of Ping tcheou. In the sequel, it fell into the hands of various conquerors. Towards the end of the 9th century, Szu kioung settled in this country, which was assigned him as a recompense for the services he had rendered the emperor in the war against the rebel Houang tchao. During the 10th, 11th and 12th centuries, this country remained subject to the kings of Hia. When the Mongols or Yuan conquered the kingdom of Hia or Tangout, in 1209, it became a province of their empire.

At the commencement of the dynasty of the Ming, garrisons were placed in it, and agriculture introduced. Towards the year 1460, the Mongol princes, Ortchou and Maolikhai, appeared for the first time in these parts. In 1550, the horde of Ghinang, or Dsinang, took possession of all this country. Ghinang, the elder brother of Anda, assumed the title of Tsetzen khan. After him, this territory, and others, were divided among his seven sons, who had under them several corps, forming an army of 100,000 men. At a subsequent period, it fell under the power of the Tsakhars, and received the name of Ordos.

In 1635, after the defeat of Ryndan, khan of the Tsakhars, Orin, prince of the Ordos, submitted to the Mantchoos, who employed him to persuade the other princes to follow his example. In 1649, the Ordos were divided into six banners, and the dignity of their princes declared to be hereditary. A seventh banner was added in 1731. Their tribute is sent to Peking by way of Cha hou kheou.

The Ordos are divided into two wings, the left country of three banners, the first of which is to the south-east of the principal encampment, 145 li west of Koutan khocho; the second, or the centre, to the south of the valley of Tchara; the third to the north-east, near lake Balkhassoun nor.

The right wing is also composed of three banners; the first is encamped at lake Baga nor; the second in the western part of the country, near lake Shara bouritou; the third, to the north-west, near lake Orghikou nor.

The principal mountains of the country of the Ordos, are Khoior khara tologai, Khara khosho, in Chinese, He chan, Touinok, Baitou, Bain ola, &c.

The Houang ho issues by the great wall near the village of Pao fung hian, from the district of Ning hia fou, flows north-west, turns to the east, and forms the boundaries of the Orat. When it reaches the ancient eastern frontier of Ching tcheou, it turns to the south, runs along the east side of the territory of the Ordos, which it divides from that of the Tóumet, and then enters China. The Khougarkhé, the Ilki-tosoutou, the Baga tosoutou, the Ourlan bourlak, and many other rivers also water the country of the Ordos.

The ancient city of Sou fang, built under the dynasty of Han, 128 years before the Christian era, was situated in the territory of the third banner, of the right wing, near the banks of the Houang ho, above 500 li from the point where it turns to the east.

The ancient city of Lin ho tching was to the north-west of Sou fang. The palace of Yu lin koung was in the centre of the city of Ching

tcheou; it was built in the year 607, by the emperor Ngan ti of the dynasty of Soui.

26. Mongol Tribes of Lake Koukou nor.

The country about lake Koukou nor is inhabited by Eluths, Torgauts, Kalkas and Khoits. This country is to the west of the Chinese province of Kansou; on the west it is bounded by Tibet; on the south, by the Chinese province of Szu tchouan; on the north, by Sou tcheou and Ngan si, and is about 2000 li in extent. From the principal encampment, to Peking, 5700 li.

According to the chapter of the Chou king, entitled Yu koung, or the tributes imposed by the emperor Yu, this country was occupied in his time by the Si joung, or western joung (barbarians). Under the first three dynasties, Hia, Chang, and Tchéou, it was inhabited by the Si khiang.

Under the dynasty of the eastern Tsin, it was occupied by the hordes of the Thou kou hoen. In the year 610 the emperor of China, having subdued this country, established in it the principalities of Si Hai, Ho yuan, and others. In 663 the king of Tibet, after having destroyed the nation of the Thou kou koen, made himself master of their whole territory. Under the dynasty of Yuan, this country was divided into several districts. In 1509 it was conquered by

the Mongols. At the commencement of the Mantchoo dynasty now reigning, Gonchi, khan of the Eluths, coming from the north-west, effected the conquest of the country. He sent an ambassador to the court of Peking, and was confirmed in his dignity. This khan divided his people into two wings, the right and the left. The khan of these Mongols is one of the five Taidzi of Koukou nor. In 1697, when Galdan was defeated, the Taidzi Djajsi Batour, and others, went to Peking, where they recognized the sovereignty of the emperor. In consequence, they were all invested with hereditary rights; one of them was raised to the dignity of Tsin vang. Seven others were made beilés, five beissés, six koung, and a great number Taidzi. In 1723, Losan Dandzin (grandson of Gouchi khan) son of Djajsi Batour, persuaded the others to invade China. The emperor sent an army against them, which easily reduced them. Only those who had taken no part in the revolt were confirmed in their dignities. These chiefs were subjected to a triennial tribute, and divided into three classes; so that in nine years each had to offer the tribute once.

The trade between the Chinese and the inhabitants of Koukou nor is carried on at Si ning.

In 1725, the five tribes of Koukou nor were divided into twenty-nine banners. The Eluths

form twenty-one, the Khoït three, the Torgouts four, and the Kalkas one. There are besides four Mongol regiments belonging to the Lama Tchagan nomum khan. The tribute of all these tribes is sent by way of Si ning. The Dzasak (nobility) of Koukou nor consists of three Kiun vangs, two Beilés, two Beissés, four Koungs, and eighteen Taidzis. Each of these chiefs has a banner under his command.

The Mongols of Koukou nor came from the north-west; they dwell in felt tents, and lead a nomade life. They sow but little corn; their flocks supply them with meat, which is their principal food; their beverage is milk; wool and tanned skins afford them good clothing. They pay their tribute in oxen, sheep, camels, and horses. Inured to cold, they do not fear the inclemency of the seasons. They are brave and intrepid. Crimes are rare among them: fines are paid in cattle; their punishments are otherwise severe. They profess the Lamaic religion, and are inclined to vanity.

The chain of mountains Kuen lun, or Koul koun, is on the western frontier of the country. The Hoang ho has its source in them; namely, in the mountains Aklan tsikin, Barboukha, and Bayan khara. In 1782 Kien long sent his equerry Amida to present his offerings to the Yellow River; the source of which he ordered him to investigate. Amida, on his return to

Peking, presented the account of his journey to the emperor, who ordered him to draw up an account of the origin of this river.

This work says that the second source of the Hoang ho issues from the rock of the Khadasountcholo, and forms the Altan gol, a small river, the water of which is muddy and yellow. It traverses the Odon-tala, in Chinese Sing sou hai (sea of stars), and runs to the east. Originally the source of the Hoang ho was in the mountains of Kashgar and Khotan: the streams which issued from them entered lake Lob nor, from which they afterwards issued. *

The true Kuen lun was therefore in Eastern Turkestan, where are the first sources of the Yellow River. Writers who were ignorant of it, took the Koulkoun of Koukou nor for the Kuen lun. The mountains of Tsy chy schan, in Mongol, Amïe maldzin mousoun ola, are 550 li south-east of the frontier of Si ning. This chain runs along the north bank of the Yellow River, for the length of 300 li; it has seven summits, which rise above the clouds. It is con-

* This alludes to an ancient Chinese tradition, which deserves to be examined, though we know very positively the Lob nor has at present no communication with the Hoang ho. See my Memoirs relative to Asia, vol. i. 413. The archimandrite Hyacinth had translated this passage in forms much too precise, so that it might seem from his version that Amida pretended that one branch of the present Hoang ho came in fact from the Lob nor.

sidered as the highest of the Koukou nor; near mount Bayan khara, it extends towards the east; one of its peaks is so lofty, that it may be seen at the distance of a hundred li; it is covered with snow and ice which never melt. All the neighbouring mountains are likewise white with snow, and intersected with precipices. Stinking fogs render these parts very unhealthy, and they are but little frequented.

The Hoang ho runs at the foot of these mountains, and then turns to the north. At the commencement of every season, the inhabitants bring offerings to these mountains. The country of Koukou nor contains in all thirteen great and lofty mountains, which are called by the Tibetan name of *Amié*, or ancestors, to which offerings are brought. The amiémaldzig moussoun ola is the highest.

The Je choui schan, the name of which is Chinese, and signifies, mountain of the hot spring, is to the south-west, beyond the frontier of Si ning. Besides these, there are the mountains Fung li chan, Mang theou chan, Tche ngo tchin chan, and Schou hoen chan, which have ancient Chinese names: they have been the scene of several remarkable battles. Mount Khan tologoi, 200 li to the south of Koukou nor, lies in the midst of the steppe. To the west is mount Tsokto: thick fogs infect these parts, which likewise produce poisonous

herbs. Mount Kouisoun Tologoi is situated in the middle of the lake Koukou nor: its summit is quite white, and a small temple stands upon it. The Tibetan lamas who live in it come out only once a year, when the lake is frozen, to procure corn. The Manitou ola, near the source of the Yellow River, is extremely high, and on its sides are Chinese characters, engraved on them in ancient times. The Altan gachoun tcholo is a great stone, or rock, of considerable height; the perpendicular sides consist of a yellowish red clay, and are sterile; at the summit, is a reservoir, from which issue several little streams, the water of which is of a yellow or gold colour; these uniting, form the Altan, which is the true source of the Yellow River.

The Yellow River, or Hoang ho, called in Tibetan, Rma tchou, and in Mongol, Khara mouren, or Khara gol, has its source at the western extremity of the country of the Koukou nor; it issues by subterraneous channels from lake Lob, situated in Little Bucharia *, receives the Altan, passes through the Odon tala (sea of stars), and the lakes Dzareng and Oreng †, runs south-east, turns to the north-west, and then to the north-east. After having thus performed a course of

* See the preceding note. — KLAPROTH.

† Mr. Timkowski writes this last word *Noryn*. The Mongol orthography is *Oring*: this word is Tibetan (*ogoring*); it signifies, shining like the rising sun. KLAPROTH.

above 2700 li, it enters China, near Ho tcheou, at the fort Tsy chy kouan.

The Koukou nor, in Chinese, Thsin ghai (blue sea), had formerly the name of Si hai (western sea); it is 500 li to the west of Si ning; it is above 750 li in circumference, and contains the islands of Kouissoun tologoi and Tsagan khada; its waters are of a bluish hue.

In 1724, the Chinese army being in pursuit of the rebel Arabtan, prince of the Soungarians, arrived on the banks of the Ikhe khorghi, a small river to the north of the Koukou nor; the men and the horses suffered extremely from thirst, when a spring suddenly burst from the ground before the camp. The men and the horses recovered their strength, and this event inspired the Chinese army with such courage, that it succeeded in overtaking and defeating the enemy. The commander-in-chief sent a report of these circumstances to the emperor, who gave orders to erect a monument, on which the event should be inscribed, and to present offerings to the spirit of the blue lake.

Beyond the frontiers of Si ning, and behind the temple of Archan kit, there are mineral waters. A lake of above a hundred li in circumference, and situated to the north-west of the Koukou nor, produces a greenish salt; it receives from the west, the Moukhor boulak and the Khara oussou, two small rivers which issue

from it again on the south-east, and a hundred li farther on join the Barkhou. The Mongols of Koukou nor, the inhabitants of Si ning and of Tangout, collect the salt of this lake.

The country of the Koukou nor produces salt, barley and rye; the principal animals are camels, long-haired oxen, wild oxen, wolves, panthers, lynxes, chamois goats, large eagles, and a kind of fish without scales, which is found only in the lake Koukou nor. It is of a round form, and has black spots on the back; its length is from two to four inches; the larger fish of this species are called boukha, and the smaller noukhou.

Independently of the twenty-six Mongol tribes, whom we have just described, the imperial geography of China mentions the Eluths of Tchoros, the right and left wings of the Kalkas, and the department of Tching te fou, or Je ho.*

The Eluths of Tchoros.

They form three banners, and inhabit the country situated to the north of the mountains of Ho lan chan, and Loung cheou chan. It is bounded on the east by Ning hia; on the west by

* This department, though situated beyond the great wall, makes part of the province of Tchy li. It is at present the fifth in the order of those in that province. — Klaproth.

Kan tcheou; on the south by Liang tcheou; on the north by the desert of Gobi and the territory of the Kalkas. The distance to Peking is 5000 li.

The Eluth princes, from whom this tribe derives its name, descend from prince Olutai, of the dynasty of Yuan. They are divided into four branches: the Durbet, the Eluths of Koukou nor, those of the north, and those of Tchoros. The princes of all these four branches were dependent upon Gouchi Khan, and formed a considerable power.

Prince Otchirtou Ablai noin acknowledged himself, at the same time with Gouchi Khan, subject to the Chinese empire. Galdan, Khan of Soungaria, having conquered the country of the Ordos, the grandsons of Otchirtou Khan, Tsiroung batour, Erke, and Arabtan, fled towards the Chinese frontiers, and in 1686 requested the emperor to assign them an abode. He granted them the lands situated beyond the frontiers of Ning hia and Kan tcheou, in the countries of Kaldjan Bourgout, Kongor olong, and Bayan nouru, and in the sandy desert Ablai Galbai Gobi, from the mountains of Alashan westwards as far as the banks of the Edsinei, on condition that they should keep at the distance of 60 li from the frontier of China. A line of demarcation was drawn in consequence. In 1697 the Eluths petitioned the emperor to organise them in divisions like the forty-nine

Mongol banners, and to appoint heads of tribes with hereditary dignities. They were accordingly divided into three banners.

The mountains of Alashan, on the frontier of the department of Ning hia fou, extend south-east as far as the Yellow River. This chain, which is in the form of a semicircle, is 500 li in length from north to south, and shelters the neighbouring towns from the winds. The other mountains in this country are Ning lo chan, Lai fou chan, Togon and Alak ola.

The rivers are the Koulang ho, which discharges itself into a lake formed by its waters; Satch ho, the Kou shoui, or San tcha ho, which falls into lake Pe hai; and the Yun tchouan.

The principal lakes are, Hieou thou thse, or Khara nor, and Shara nor; Thsing yan tchi, or lake of green salt; and Houng yan tchi, or lake of red salt; the latter of which is 300 li north of Shan dan. It furnishes red salt.

The right and the left Wings of the Kalkas.

The right wing forms only one banner, near the banks of the Tarkoun, 710 li north-west of Kalgan. It is 120 li from east to west, and 130 from north to south. On the east it is bounded by the Dourban Keouket; on the west by Maomingan; on the south by the Toumet

of Koukou khoto; on the north by the desert of Gobi. To Peking the distance is 1130 li.

Under the dynasty of the Ming, these parts were occupied by the Kalkas. Their prince was formerly subject to the Touchetou Khan; but after a quarrel with him, he submitted to China in 1653. He sends his tribute by way of Khalgan.

The left wing likewise forms only one banner, which is encamped at Tsagan kochotoun, 840 li north-east of Hi fang kheou. It is 125 li from east to west, and 230 from north to south. It is bounded on the east by Karatchin; on the west by Naimau; on the south by Toumet; and on the north by Djarot. The distance to Peking is 1210 li.

Under the Ming this country was also occupied by the Kalkas. Their prince Gambo Irden, formerly obeyed Djasaktou Khan, but being dissatisfied with him submitted to the Chinese emperor, who gave him the rank of Beilé, with the hereditary command of his banner.

Tching Te Fou.

This department is 420 li north-east of Peking; it is 1200 li from east to west, and 320 from north to south, and with the district of Phing siouan tcheou, and Tchi fung hian, 860 li.

It is in this district that the emperor of China

enjoys the diversion of hunting wild beasts. It is inhabited by Chinese; and as in the neighbouring Mongol territories of Bairin, Oniout, &c., there are many Chinese traders and farmers, tribunals have been established in different places on which the Chinese alone depend.

This country was formerly inhabited by the barbarian tribes of Shan joung and Toung hou. Under the dynasty of the Yuan it belonged to the princes of Lou. In 1403, under the dynasty of the Ming, the tribunals existing there were transferred to the interior of China, and the country was ceded to the Ouriangkai; at a subsequent period it was conquered by the Tsakhars. The Mongol tribes of Karatchin, Oniout, Toumet, Aokhan, Naiman, and Bairin, and the right wing of the Kalkas, which at present depend on the department of Tching te fou, submitted at the beginning of the present reigning dynasty, and were divided into banners. In 1703 an imperial palace was built near the banks of the Je ho. In 1723 the department of Tching te tcheou was established. In 1778 this city received the appellation of *Fou*, or town of the first order, and was placed under the dependence of the province of Tchy li. The department has five districts which are under its jurisdiction.

There are in this country 109,805 Chinese families, consisting of 558,396 souls. The ban-

ners occupy 17,791 khing * of land, and the peasants 3444 khing. The tribute levied on the lands of the banners is 13,332 liang in silver (111,100 francs,) and on those of the peasants 6,669 liang (55,686 francs).

Of the imperial summer houses beyond the great wall, the most remarkable is that of Je ho, or Je ho eul †, or Shou pi shan tchouang (village in the mountains, or retreat during the summer heat). This palace was built in 1703, to serve as a residence for the emperor during the hunting season. It is built on the plan of the palace at Peking, and is about 17 li in circumference; there are three gates on the south side, and one on each of the three others; beyond the eastern gate there is a long dike, which begins to the north of the Moat of the Lions, and terminates towards the south near a causeway of sand. It is about 12 li in length, and above 10 feet broad, and it is paved with seven ranges of stones; to the left of the palace there is a lake, and on the right are mountains. These latter, which are called Li chou Kou, Soung ling kou, Tchin tzu kou, and Si kou, run from the north to the west, and surround the castle. The waters of the lake extend from the north-west to the south of the garden Van shou

* A khing contains 100 Chinese acres. — KLAPROTH.

† The same that the English who were with Lord Macartney called Zehol. — KLAPROTH.

youan. They are bright and transparent. The causeway of sand almost traverses it from the island of Toung tcheou. A cascade to the north of the lake issues from mount Si kou, falls on the top of mount Yun thsinan, and afterwards forms the lake, the banks of which are shaded by fine and lofty trees. This lake extends to the south-east to a sluice, near the south-eastern gate. The various parts of the palace are extremely well arranged, simple and elegant. It is impossible to give a description of it in a few words, says the Chinese geographer, for the object of geography is to give a general account of the empire. A very fine work has been published at Peking, containing engravings of thirty-six views of this palace, with descriptions in verse.

The most remarkable of the numerous temples in Je ho, are,

I. The Phou tho tsoung ching miao, one werst to the north of the palace. The emperor Kien long had it built in 1770 on the plan of the temple of Boudala, which is the palace of the Dalai Lama in Tibet, near the town of Lassa.

II. The Siu mi fou cheou miao, to the north of the town. In 1780, on occasion of the seventieth anniversary of the birth-day of the emperor Kien long, the Bantchan came from Tibet to Peking to pray for the emperor, who

gave orders to erect, for the residence of the Bantchan, an edifice resembling the convent of Djachi loumbo, in which the divine personage resides in Tibet. The inscriptions on the walls and doors are written in the Mantchoo, Chinese, Tibetan, and Mongol languages.

It is affirmed, that the temple at Je ho, built on the model of that in Tibet, is by no means inferior to it in magnificence.

Some Particulars respecting Mongolia, from Mr. Timkowski's own Observations.

Mongolia is an elevated plain, supported on the south by the mountains of Tibet, and on the north by those of Altai: it is a country of steppes; there are no great forests in it, and the inhabitants have no fixed habitations.

These steppes, however, do not in any respect resemble those vast and arid plains which are met with in the Russian provinces of Iekaterinoslaw, Cherson, Astrachan, &c. The country of the Kalkas, from the Russian frontier to Ourga on the Tola, is traversed by various chains of high mountains, chiefly granite, the foot of which is watered by rivers, and their summits frequently covered with wood. There is no great diversity of soil in Mongolia; it is in general sandy and stony. The banks of the

rivers, and the mountain valleys, abound in good pasture, and in some places near the rivers, there is land fit for tillage; of which we saw some instances on the Boro, the Shara, and the Iro, notwithstanding the aversion of the Mongols for agriculture. The northern part of the land of the Kalkas, in particular, would be very suitable for agriculture, if any fortunate concurrence of circumstances should lead to the formation of permanent settlements.

The southern mountains of the Altai chain are rich in gold and silver mines. (Altai, in Mongol, signifies gold.) The same may be said of the chain of the Khingan, which separates Mongolia from Daouria. I do not know the foundation of the opinion of some geographers, for instance M. Malte Brun *, that the country of the Kalkas contains mines which supply the Chinese with tin: he says also, that the Chinese have erected, to their great advantage, iron foundries, near a pretended lake Iroi †, fifty wersts from Kiakhta. From the inquiries which I made on the spot, I learned that the Mongols are almost entirely destitute of the knowledge which is necessary for the working of mines, leading a nomade life, and this is especially true of those who inhabit the country of the Kalkas.

* Précis de la Géographie Universelle, vol. iii. p. 434.

† M. Malte Brun has probably taken the river Iro for a lake.

Beyond, and to the south of Ourga, begin the arid steppes, intersected by mountains which run from east to west, and are not so lofty as those to the north. These countries are known among the Mongols by the name of Gobi. The soil is gravelly; pasturage and water are rare; the grass is short and poor, and in the hot season is entirely withered. The inhabitants procure water from wells dug in the plain, which are seldom more than from seven to ten feet in depth.

Yet in these tracts, so little favoured by nature, I saw numerous herds of large camels, vigorous horses and oxen, flocks of sheep and goats, all in good condition. The steppes abound in salt; the dryness of the atmosphere, and the continual winds, keep away the insects which generally torment the cattle in woody countries and meadows. There are neither gnats nor gad flies, nor did I see any serpents or frogs. For these reasons the desert of Gobi is very well adapted for cattle, especially camels, which are fatter than on the north side of Ourga. What contributes greatly to this is, that for want of a sufficient number of watering places, the cattle of Gobi drink in summer only once in four-and-twenty hours from the well, and sometimes in small quantities: they are extremely thirsty, and the cold water refreshes them in an extraordinary manner in the sultry heat. There are

no woods in this part; the inhabitants are therefore obliged to purchase on the banks of the Keroulun, the Tola, and the Orchon, all the wood that they have need of, from the tent to the meanest utensil. For want of wood they burn dried camels' dung. The country being all stony, is wholly unfit for agriculture.

Beyond the territory of the Kalkas begins that of the Sounites. I think that the desert of Gobi extends thus far; it is that sandy uneven tract, which extending to the south-west in a straight line, crosses Eastern Turkestan to Tibet, its breadth increasing as it approaches the south. Caravans are liable to great hardships in passing through this desert, as they seldom find water or pasturage. The valleys, the hills, and the mountains offer nothing to the view but a yellowish sand; which, however, is not moveable like that in the deserts of Africa. Notwithstanding all these inconveniences, the Mongols of these inhospitable steppes possess a sufficient number of cattle, which are fat and well conditioned.

This arid soil ceases at the southern limit of Gobi. The habitations of the Tsakhars, of the tribe of Ordos, and several Mongol hordes, are adjoining to the great wall of China. The soil of these districts is watered by rivers, and pretty well adapted to agriculture. In the country of Koukou nor, wheat is cultivated. It is from

among the Mongols of the district of the Tsakhars that there is a part of the shepherds, whose business it is to tend the numerous flocks of the emperor of China; another forms a corps of the army, which is composed of eight banners.

The eastern Mongols inhabit a fertile country, and many of them follow agriculture. These districts, especially those near the great wall, may be compared, with respect to climate and the quality of the soil, with some parts of Lower Germany.

The air in Mongolia is cold, on account of the great elevation of the country, and of the abundance of *koudjir*, or sulphate of natron, mixed with natron, with which the steppes are in many places covered. The French jesuits were much surprised at finding it much colder in the elevated regions of Mongolia, situated between the 43d and 45th degrees of north latitude, than in France, which is in the same latitude: and the excessive cold at that time made them say, that the Mongols wore pelisses all the year round. We did not observe this. On my journey to China in 1820, Reaumur's thermometer in the months of October and November, was at 10°, 15°, and even 18° below zero; but the Mongols assured us that the cold was rarely so severe in their country. Great quantities of snow and rain fall in the part between Kiakhta and Ourga. In summer, thick

fogs and cold mornings are not uncommon in these mountains, as well as in the country inhabited by the Tsakhars.

The wind blows almost constantly in the steppes between Ourga and the country of the Tsakhars; this region, which is the most elevated of Mongolia, especially to the north-west, attracts and retains the clouds of snow which produce showers of rain. For this reason, snow is not common in the desert of Gobi: on the contrary, there are often great droughts which are very injurious to the cattle.

In the northern part of Mongolia there are woods of various kinds of trees. On the mountains grow pines, firs, birches, ashes, and in some places larches and white poplars; the elm is very common. I saw likewise red currants, wild peaches, and various shrubs. Beyond Ourga, in the deep ravines of the mountains, hemp and flax grow wild.

The Selenga, the Orchon, the Iro, the Khara, and other rivers, abound in fish: such as sturgeon, white salmon trout, *leno hi* (*salmo lenoc*), pike, perches, and various kinds of small fish.

The *quadrupeds* are the wild horse (or Russian *tarpani*), the wild boar, the stag, wild goats of various kinds, bears, wolves, hares, foxes, sables, and squirrels. The *birds* are, cranes, wild geese, ducks, black ducks (*anas*

nigra,) moor-fowl, quails, and in the territory of the Tsakhars, swans.

The country of the Sounites contains a great number of salt lakes, where the salt is deposited of itself. In Gobi there are various sorts of silex, especially a kind of red cornelians, chalcedony of different colours, and agates of several species.

Domestic animals. The horse is small and not well-looking, but strong and spirited. The inhabitants of central Asia give the preference to mares. To the north of Ourga the horses are larger, and in Gobi better made. All the camels of Mongolia have two humps; those of Gobi are the largest and strongest. In the environs of Ourga oxen are common. All the sheep are white, and have long black ears; they constitute the principal riches of the Mongols, and supply them with milk and meat, their only subsistence. The mutton of Gobi is extremely white and delicate. The Mongols have dogs, and very few cats. A cat is called in Mantchoo, keschke, in Russian, koschka. In Kharatchin, near the imperial palace of Je ho, asses and mules are bred.

The Mongols are too indolent to be good cultivators of the soil: they sow millet (*shara bouda*), barley, and wheat; but in small quantities, and in a most careless manner. The sterility of the steppes obliges the Mongols often

to change their habitations. Always on the look-out for pasture, they are frequently obliged to pass the summer in places very distant from their winter and spring encampments, and consequently to leave their cultivated fields for a long time. Men who pass their whole lives in the open air in the steppes, driving their numerous flocks from place to place, must have a natural aversion to any kind of occupation which requires constant attention: such are savage and nomade people; and hence the Mongols, the Kalmucks, the Bouriats, and the Kirghise, disdain the laborious occupation of cultivating the ground; though in case of disease among their cattle, they envy the lot of those who have corn to subsist upon. Their love of idleness is such, that in those countries which abound in wood and pasturage, for instance, between Kiakhta and Ourga, they never prepare an asylum or provision for the winter, except perhaps a few stacks of hay. At the season when the snow falls in abundance, and the cold is severe, and when their cattle are attacked by disease, they abandon themselves to the will of heaven. This indolence often causes them to lose all they possess. In the spring of 1821, for example, such numbers of cattle perished in the north part of the territory of the Kalkas, that many proprietors did not save above eighty sheep out of a thousand.

The want of authentic information respecting the population of Mongolia, and the difficulty, or rather the impossibility for a stranger to procure any, deprive me of the means of saying any thing certain on the subject.

It is affirmed, that the Chinese government itself is ignorant of the real number of the Mongols. Each Mongol prince, when he submitted to the emperor of China, declared, that he hoped in time of war to be able to offer a certain number of men, which has not hitherto varied. The Dzassak, or chiefs of Khochouns, or banners, engaged to furnish from three to twenty-three squadrons, each consisting of a hundred and fifty horsemen completely armed. Taking thirteen squadrons on an average for each banner, it appears that the forty-nine banners of the southern Mongols, and the eighty-four banners of the northern Mongols, or Kalkas, formed a total amount of two hundred and sixty thousand men; to these must be added eight banners of the Tsakhars, which are estimated at least at twenty-four thousand men. This estimate is founded on the state of Mongolia towards the end of the 17th century, after the sanguinary struggle between the Soungarians and China; but the Mongols having ever since that time enjoyed uninterrupted peace, the population must have increased considerably; however, it cannot well exceed five hundred

thousand tents, each of which contains a soldier, that is, a man with his wife and children. According to this calculation, reckoning four persons to a family, the total population of Mongolia will be two millions.

If we consider the immense extent of ground required for the subsistence of a nomade people and their flocks, and the arid steppes of Mongolia, where you may travel for leagues together without meeting with a single tent, I think that my estimate is not very far from the truth.

The physiognomy of the Mongols has been described by Pallas, and other travellers who have visited Siberia; whoever has seen Kalmucks and Bouriats, may form a pretty correct idea of the Mongols, who belong to the same family. The Mongols are of a middling stature; they have black hair, which they shave over the forehead and temples, and form it into a braid, which hangs down their backs; their faces are round; their complexion a little tawney; their eyes hollow, but very lively; their ears large and long; their cheek bones high; their noses rather flat; and their beards scanty. A Mongol with a thick beard is an object of admiration among his countrymen. I have met with Mongols, especially in the country of the Kalkas and the Tsakhars, whose faces were fair and pleasing. The women have clear complexions, cheerful countenances, and lively ani-

mated eyes; some of them would be thought handsome even in Europe.

History informs us that people in their primitive state are generous and hospitable to strangers, and kind in their families. Among them the terms friendship and enmity are words of great importance; they shun their enemies, and hold to their friends. Other tribes are objects of their fear or their aversion. The mere stranger passes through their abodes without being ill-treated; and, on the contrary, he is often loaded with presents. The same may be said of the Mongols. Their manners are softened by the influence of the Lamaic religion. They are in general hospitable, affable, obliging, kind, and frank.

Theft and robbery are scarcely known among them, and severely punished. Such is the character given of them by their masters the Mantchoos, and of the correctness of which I had occasion to convince myself on my journey through Mongolia. Undoubtedly there are exceptions in the Mongols who have passed several years in China. The Tsakhars too, who live in the environs of the capital of China, have lost their primitive simplicity; they have acquired several qualities peculiar to half civilized warriors, like the Mantchoos, or to a proud nation with refined manners like the Chinese.

The dress of the Mongols is very simple. The

men wear in summer a long robe like that of the Russians, made of nankeen, or coloured silk, generally dark blue. The lappel on the right, which they fasten to the breast, is trimmed with black plush. They have cloth cloaks, which are generally black or red. A leather girdle, fastened with silver or copper buckles, serves to hold a knife, and flint and steel.

Their caps are round, made of silk, trimmed with black plush, and have three red ribbands, which hang down behind.

Their shirts and under garments are also of coloured nankeen. Their boots are of leather, with extremely thick soles, like those of the Chinese. In winter they have long pelisses of sheep's skin, and caps trimmed with sheep's skin, or the fur of sables, foxes, or marmots, according to their circumstances.

The priests wear robes with capes of nankeen, taffety, or fur, which is always yellow or crimson.

The dress of the women resembles in many respects that of the men. They divide their hair into two tresses, which fall on the breast, and to the ends of which they fasten small pieces of silver, coral, pearls, and precious stones of different colours. Coral is a very expensive article among the ornamental parts of the dress of the Mongols. Many old persons of both sexes have girdles and saddles adorned with coral worth several thousand francs.

Their bridles, saddles, and harness are furnished with copper, and sometimes, but rarely, silver ornaments. A bow and arrows, and a short sword, are the arms of a Mongol soldier. Muskets, particularly rifles, are sought for only by those who are fond of the chase. Powder, shot, and balls are obtained from China. Muskets are given to those Mongols who serve in the Mantchoo army.

The wood-work of the tents consists of a skeleton of osier, the cross pieces of which are tied together by small thongs. It serves as the frame of the tent, and supports long poles serving as rafters, which meet towards the top, leaving a small opening for the smoke. This frame is covered with felt, of which they have in winter three layers. On the south side there is a low and narrow door: sand is strewed all round the tent; in the centre of it is the hearth, above which is placed a cast-iron kettle for boiling their tea, milk, and meat. The right side of the tent, near the entrance, belongs to the women. For persons of a certain age carpets of felt, with patterns worked on them, are spread on the ground. Rich people have carpets of Persia or Turkestan.

Opposite to the entrance are placed the copper idols, on a kind of small table, with various utensils for the offerings. On the right hand is a wooden bedstead, covered with felt; on the

left, trunks and boxes, containing clothes, &c. They have no chairs, but sit cross-legged on the ground, according to the general custom of Asia.

Near the entrance are placed pails, and all kinds of household utensils. The tents of the rich Mongols are spacious and lofty, so that you may walk in them without being obliged to stoop; in many instances two or more tents are connected together, forming so many distinct apartments, each of which has its appropriate use.

Milk is the chief article of subsistence among the Mongols, both as a beverage, and as supplying them with butter and cheese. Hence it is that they are not very robust, but, on the other hand, extremely active. A Mongol sixty years of age will ride on horseback two hundred wersts or more in a day without being fatigued. Meat, principally mutton, is eaten but rarely. I never saw any game except wild goats (*djèren*) and wild boars, and still less fish, on the frugal tables of the Mongols. In cases of necessity they eat the flesh of camels and horses, and even that of animals that have died of disease. They never drink water except on pressing occasions; brick tea is the principal beverage of the rich as well as the poor.

In every tent there is always a kettle on the fire, full of tea, mixed with milk, butter, and

salt. The weary traveller may at all times boldly enter a tent and quench his thirst with brick tea; but he must have his own wooden cup*, which every Mongol carries about with him, as an article indispensably necessary.

Hunting, horse-racing, wrestling, and archery, are the chief amusements of the Mongols. It seems that they have no idea of dancing; at least, I never heard of this kind of exercise.

In summer they drink airak, a fermented liquor extracted from the milk of their sheep and cows; besides koumiss, and brandy purchased of the Chinese. The Mongols pass their leisure hours, which are pretty frequent, in smoking and drinking airak and koumiss, of which they always have a stock, and in commemorating the great deeds of their ancestors, endeavouring thus to forget the troubles of life, and the yoke of the Mantchoos. The influence of these liquors often inspires them with lively sallies, amusing tales, or anecdotes respecting the boldness and success of their hunters, the rapidity of the most celebrated coursers, &c.

The following are some Mongol songs, which may serve to give an idea of the language of this nation, and at the same time of its poetry: —

* The most esteemed of these cups come from Tibet; the rich generally have them lined with silver.

I.

Nomoùn khagán Dzoungkhabà
Touroûïn enzén khagán bi,
Tégoûs khoubitoû amitán
Bourkhanoú oron dou touroubéï.
Oulagán mouroughéin osoughî
Dzalbiradjî toulaga,
Outáï changhéïn oròn dou.
Dagàn touróultsekoù boltogài,
Kholán khatchilán kelektchî
Khoratoú magoù sanágatá,
Khoïar Dzayagá ilaktchî
Erlyk Nomoûn khagán bi.
Nomoûn erdém sourgaktchî
Blamà Bakchiïn sourgál bi ;
Nomokhón tounighén sourgakhtchî
Idjî aboúïn sourgál bi.
Ené khoïár oughéghi
Adjiklacji aboultyï.
Saroûl talár ïabodjoú
Chibàrynî medemoû ;
Sáïn inak yabotchoû
Sanághinî medemoú,
Daláï Blamâïn adissár
Daisoùn totkhár arilá,
Dalda ilé manî ghi
Gourbán Bogda ourochié.

Translation.

Dzoungkhaba *, the prince of the law, is the powerful king of all that exists. O! happy

* Dzoungkhaba Lobdzang djakba was the Dalai Lama of the first spiritual generation, and the founder of the yellow sect of the Tibetan Lamas; he passes for an incarnation of the divinity Mangdjouchiri. He built the temple Galdan at Lassa.

people, born in the country of the gods! we beg you to carry us beyond the great river, that our souls may freely soar towards the abode of Outai khan.* And you, perverse men, who trouble the repose of your fellow creatures, know that there is a judge for good and evil; the equitable Eerlik Nomoun khan.† The lamas teach us the dogmas of the faith; our parents good manners: let us endeavour to profit by their lessons; for, wandering at random in an obscure valley, we cannot walk securely, or penetrate the thoughts of the man who lives with us; but if the intercession of the Dalai Lama is favourable to us, we shall escape the snares of our enemies, and our secret faults will be pardoned by the three Bogda.‡

II.

Dzè Tsetsétsén kháni khochóunas, dzè aidoú dzè,
Tserîk bidè mordóba;
Dzè tserîklesoûn tserîk máni, dzè aidoú dzè,
Gourbán mángan tserîk bi;
Dzè tserîga mánitouroûni, dzè aidoú dzè,
Tsebdén beilè bàtour bi;
Dzè chîlgaradjá mordosón, dzè aidoú dzè,
Chidár Khoúnkhoún taidzi tyï;

* Ou thai khan, a celebrated mountain in China, with a temple of Boudha.

† God of hell.

‡ Or the *august three*; these are the Dalai Lama, the Bantchan Erdeni, and the Koutoukou Ghegen at Ourga

Dzè dzorîkladjî mordoson, dzè aidoú dzè,
Dordjî Djonóm beilé tyï ;
Dzè chiktighèdjî mordosón, dzè aidoú dzè,
Bánba bóûnisoun noïn tyï ;
Dzè Khanggáïn ga dabándou, dzè aidoú dzè,
Aláldousón daïsoún dor ;
Dzè Kharioû onghyï mordosón, dzè aidoú dzè,
Manáï noïad erdeni ;
Dzè Enkè talaïn dzóulghèghi, dzè aidoú dzè,
Erghiltèn de idèltyï ;
Dzè Edzèn bogdáïn souldèr, dzè aidoú dzè,
Domdoúr nighèn dariltyï.

Translation.

A troop of warriors is going to issue from the territory of the Tsetsen khan ; it is composed of three thousand warriors, with the brave Tsebden beilé at their head. Among the horsemen of the court, Kounkoun taidzi has been chosen ; the valiant Beile Dordji Djonom, and Banba Bouissoun noin, guided by their own inclination, will soon join their companions. The extraordinary valour of these heroes has already been felt by the enemy in the sanguinary battle on mount Kangai ; and when the august master (the emperor,) in his clemency, shall have put an end to our labours, we will pass, on our return to our own country, by Enke tala, the thick and verdant grass of which will serve as food to our excellent coursers.

III.*

Bay courser, with the proud step! thou, who addest beauty of colour to a magnificent figure, when thou sportest among the herd, how much more beautiful dost thou appear among thy fellows! But that young beauty, whom fate has thrown into a foreign land, languishes far from her country; she incessantly turns her eyes towards these parts. Alas! did not mount Kangai rise between us, I could see thee every moment; but in vain we would live for love; cruel fate separates us.

IV.

As the shrubs on the white glaciers bend when struck by the impetuous winds, so is the strength of man bent in the vigour of his age by excess of liquor. A young horse which has chanced to stray among a strange herd always regrets the companions of his youth. A princess, whom marriage has led into a distant country, surrounded by an importunate throng who cannot please her, laments and sighs. She sees nothing but misfortune in all that surrounds her. If a cloud obscure the horizon, it is to her the approach of a storm; if she sometimes sees the dust rise on the road, she says, "It is my friend

* The author gives only a Russian translation, without the Mongol original of the 3d and 4th songs.

who is coming;" soon undeceived, she sighs more deeply.

V.

Bogdóïn talyksán darasoú
Bodotyï saikhán archiïan !
Bal mètoú amtatyï :
Balgoún sagoudja naïralyá.

Olán toumén kourtèmektsé,
Tènyk-tînghiboldók bi ;
Onodjoú gaktsá nourtékoúï dou,
Ogó tyndè bakhaytyï.

Saná kharîn agouldzaksán ;
Saïkhán idèr dzalagoûd,
Sagámal soû-ghè toudkhadjoû,
Saïkhàn djirgál èné bi.

TRANSLATION.

What a delicious beverage is the generous Archan, the gift of the emperor ; it is as sweet to us as honey ; let us drink it then in our social meetings.

The immoderate use of it causes stupidity ; but he who drinks of it in moderation, enjoys supreme pleasure.

Hail ! to health, strength, and youth ! As chance seldom unites us, let us enjoy together the delicious beverage : a banquet among brethren is the greatest of pleasures.

The Mongols marry very young; till which time the children of both sexes live together with their parents.

A young man when he marries receives from his father some cattle, and a separate tent, or jourte (*ghēr*,) and is then called *gerté*, equivalent to housekeeper. The portion of the bride consists, besides clothes, household utensils, &c. of sheep and horses. The authority of the parents, and the obedience of the children, are exemplary among this people. The sons, even after their marriage, generally live in the same district as their parents, as far as the extent of the pasturage will permit.

First cousins are allowed to marry; two sisters may successively marry the same man.

The Mongols keep their genealogical registers with such care, that, notwithstanding the increase of the members of a family, and its mixture with other tribes, they never lose sight of their *yasou*, or degree of affinity.

Before a marriage can be concluded, it is necessary to calculate, by the aid of books, under what signs the young couple were born, that the star under which the bride was born may not injure or command that of the bridegroom; which implies that the woman ought not to command in the house. The Mongols reckon twelve signs, corresponding with our months: they are, 1. *khoulougana*, the mouse; 2. *ouker*, the ox;

3. *bar*, the tiger; 4. *tolai*, the hare; 5. *lou*, the dragon; 6. *mogo*, the serpent; 7. *mori*, the horse; 8. *khoni*, the ram; 9. *mitchit*, the ape; 10. *takia*, the hen; 11. *nokhai*, the dog; 12. *gakhai*, the swine. The fifth year, called also *ibeghel*, is that in which it is always permitted to marry; as for the seventh Kharchi, it is the contrary: for instance, if the young woman is born under the sign of the mouse or the ox, and the young man under that of the dragon or the serpent, the marriage is permitted; but if one of them is born under the sign of the mouse, and the other under that of the horse, the marriage cannot take place, even if they should be of different tribes. The Mongols pretend also, that the *ox* and the *tiger*, the *hen* and the *horse*, the *swine* and the *ape*, are hostile signs (kharchi): and marriages between persons born under them are strictly prohibited.

Marriage suits are generally preferred by strangers to the parties; the consent being given, the father of the young man, accompanied by the negotiator, and by several of his nearest relations, goes to the relations of the intended bride. He brings at least a sheep ready dressed and cut up, which is called *touelei*, several vessels with brandy, and khaducks.* The deputies of the young man having communicated to the

* Consecrated handkerchiefs.

father of the girl the motive of their visit, with the prolixity usual amongst Asiatics, place on a dish before the Bourkhan, the head and other parts of the sheep, and the khadaks; they light tapers, and prostrate themselves several times before their images; they then all sit down, and the visitors regale with wine, and the remainder of the mutton the relations of the young woman: to each of whom they must at the same time deliver a khadak, or some piece of copper coin, which is thrown into a cup filled with wine; the father having drunk the wine, keeps the piece of money.

This custom is called takil tabikhou, and answers to our giving hands. The conversation turns chiefly on the cattle required for the girl: in these cases, poor people defend their interests with as much perseverance as if they were making a bargain in the market. Rich persons do not fix the number of cattle: and the wealthy Mongols, especially the princes, consider it as a point of honour not to dispute, relying on the effects of mutual good faith; among them, indeed, the price paid for the bride is of course high; among common people it seldom amounts to four hundred head of cattle of various kinds; but as the animals are usually delivered in autumn, every female is reckoned for two; the payment, besides, is not always made at once, but at different times, according to the fortune

of the husband; and the whole is sometimes not completed before the expiration of six or seven years.

When every thing is agreed upon, the parents of the bride are bound to build her a new tent, furnished with every thing necessary for the household, made, as they express it, that she may not be obliged to ask any thing of others; they give her besides every article of dress, and even a saddled horse, on which she is to ride to the residence of the husband. This obligation often compels the parents to deprive themselves of their own effects.

As soon as all the cattle have been delivered to the father of the bride, he gives a fête, which is soon returned by the bridegroom to the parents and relations of the bride. The young man, accompanied by his family and friends, sometimes to the number of a hundred persons, goes to his father-in-law's with several dishes of boiled mutton; the rich send as many as twenty different dishes, with a great quantity of brandy and khadaks. All the guests are already assembled in the tent of the father-in-law. After adorning the idols, khadaks are presented to the father and mother-in-law, and the nearest relations. Afterwards, all the guests leave the tent, sit down in a circle, and the repast begins; it consists of meat, wine, and brick tea. After this fête is over, the bridegroom sometimes goes with his

suite to other near relations of the bride, to repeat it.

This feast is called *khorun kourghekou*, offering of the nuptial festival. It is at this time that the bridegroom, and often his father and mother, receive rich habits. The bridegroom, however, has not the pleasure of paying his court to his intended bride, for according to the customs of the Mongols, she is obliged, after the day of her being betrothed, to avoid every interview, not only with her lover, but also with his parents. It is at this fête also that, at the entreaty of the mother of the bridegroom, the two parties consult the lamas, who choose a fortunate day for the marriage.

The day before the wedding, two lamas go from the bridegroom to inquire of the parents of the bride if any obstacles have arisen. At the approach of this day, the bride pays her visits to her relations, and passes at least one night with each of them, in amusing herself, and walking with her female friends, who afterwards accompany her to the abode of her parents, where, during the remainder of the time, which is a night or two, she plays, sings, and regales her companions, her relations, and neighbours, who are assembled together. The day preceding that on which she is to quit the paternal roof, the lamas put up prayers, according to the rite called *Gouroum kikou;* and, before her de-

parture, offering according to the rite *San tabikhoŭ*. While the tents and other articles of the dowry are being sent away, her female friends assemble in the tent, and seat themselves in a circle near the door, with the bride, to whom they keep as close as they can; and the envoys of the bridegroom have a great deal of trouble to make them all go out one by one, and to get hold of the bride to carry her out of the tent; they then place her on a horse, throw a cloak over her, make her go three times round the sacred fire; and then set out, accompanied by the nearest female relations, the mother of the bride, and her other relations; the father remains at home, if he has not been invited the day before, and goes on the third day to inquire after the health of his daughter. The carrying away of the bride (*bouliat solda*) is generally not effected without violent opposition, especially if there are many grown up young women among her friends. This was more especially the case in former times, when they used to make a kind of band, with which they fastened the bride to the tent.

At the distance of half a werst from his tent, the bridegroom orders wine and meat to regale the bride, and those who accompany her. On her arrival, she remains surrounded by her companions, till her own tent is prepared. As soon as she enters it, they make her sit on the bed,

undo the many tresses which she wore before marriage, take off her ornaments of coral, and after they have added some ornaments to the two tresses which are left her, she is invested with the dress of a married woman, and taken to her father-in-law, to make her obeisance (*mourgoûlikou*) to him; there she finds all the relations and friends of her future husband assembled. While the prayers are reading from the Mongol ritual, she has her face covered, and imitating the various motions of a man, behind whom she stands, (and who is always chosen of the same age as herself) she makes an obeisance first towards the fire, then to the father, the mother, and other near relations of the bridegroom; all give her their benediction aloud (*youroughel*). During this ceremony, garments and other things are presented to them in her name. The father-in-law, by a previous arrangement, chooses what suits him.

Thereupon the bride returns to her tent. Sometimes the young husband does not sleep with his wife till the expiration of six or seven days, especially while the mother-in-law is there, who must stay at least one night with her daughter. At the departure of her mother, and the other near relations, the bride is forbidden to accompany them.

A month afterwards, the young wife sets out with her husband, or one of her near relations,

to visit her parents, which she repeats some months, or a year, later. She makes this last visit solely to receive the cattle, which are part of her portion; and the parents, out of love to their daughter, give her as many as their means will allow. The rich give their daughters as many as a hundred head of cattle of different kinds.

The young wife must not receive in her tent, or go to see her father and mother-in-law, or the uncles and aunts of her husband, without being dressed in a short upper garment, called oudji, of nankeen or silk, without sleeves, and without a cap on her head. When they come into her tent, she immediately rises; in their presence she must kneel on one knee, and when she goes out of the tent, she must not turn her back upon them. In the tent of her father-in-law, her place is near the door; she is not permitted to go as far as the *khoimor*, or that part between the hearth and the idols. The same is the case with the father-in-law, who must not seat himself near the bed of his daughter-in-law, which is generally situated on the right side of the tent.

The Mongols are not prohibited from having a plurality of wives; the first manages the domestic concerns, and is the most respected.

Divorce is frequent among them; the least miscontent on either side is sufficient to procure it. If the husband, without any lawful reason, wishes to be separated from his wife, he is

obliged to give her one of his finest robes, and a saddled horse, to return to her friends; he retains the remainder of her dowry as an equivalent for the cattle which he has given to her. If a woman clandestinely leaves her husband, to whom she has taken an aversion, and returns to her parents, the latter are obliged to send her back three times to her husband. If she leaves him a fourth time, negotiations are commenced about a divorce. The whole of her dowry remains in the possession of the husband: and the father of the woman is obliged to return to his son-in-law a certain number of the cattle, which is determined by the authorities.

This restitution, which, among the most wealthy, never exceeds thirty-five head of cattle, and is called andzanou-mal, is not made till the woman is married again, unless the parents, out of affection for their daughter, and to avoid any unpleasantness, satisfy the demand out of their own property. But a separation of this nature being very disadvantageous to the parents of the woman, as also to herself, the latter sometimes finds means to carry off with her her best apparel and trinkets.

If the woman is cited before the judges for this offence, she is obliged to return the effects to her husband, with the exception of a saddled horse, and one of the best robes which formed part of her dowry.

The Mongols sometimes bury their dead; often they leave them exposed in their coffins, or cover them with stones, paying regard to the sign under which the deceased was born, his age, the day and hour of his death, which determine the mode in which he is to be interred. For this purpose they consult some books, which are explained to them by the lamas.

Sometimes they burn the corpse, or leave it exposed to the birds and wild beasts. Parents, whose children die suddenly, leave them on the road side, wrapped up in leathern sacks, with provisions, consisting of butter, &c.; they are persuaded that by this means they keep off ghosts. They celebrate the funeral rites of the deceased according to the wealth and affection of the parents. The longest last forty-nine days, during which the lamas continually recite prayers in the house of the deceased, for the purification of his soul. They are rewarded by gifts of cattle, and other things. Rich people, likewise, make valuable presents of cattle to the temples, in order that the lamas may pray for the soul of the deceased.

The Mongol shamans are interred by other shamans, who conjure the evil spirits not to disturb the soul of the deceased. The bodies of the shamans are generally buried, according to a desire expressed before their decease, in elevated places, or in the cross-ways, that they

may be more easily able to do mischief to those who pass by.

The shamans sometimes predict, especially to those with whom they have not been on good terms, that their ghost will come and require of them sacrifices, which it will be difficult to perform. The Mongols believe that the soul of the shamans cannot go to God, but remains on earth in the form of an evil spirit, doing mischief to mankind; and the shamans avail themselves of this belief, to demand marks of respect and sacrifices.

Hence, if a person is attacked by some unknown disorder, the Mongols instantly run to the shaman to consult him on the cause of the disease. The wizard never fails to attribute it some evil spirit, who demands a sacrifice; he conjures the malignant spirit to be appeased by an offering, and to leave the patient; and he receives some recompence for his trouble.

The intrigues of the shamans, who regard their will as a law, have been the cause of their downfall.

In 1819, and 1820, a very distinguished lama, who lived in the Kochoun of Merghen vang, opposed with so much energy the knavery of the shamans, that in a short time he succeeded in expelling them from the country of the Kalkas. This example was followed by the Bouriats of Selenghinsk, and in part by those of

Khorin. The utensils and apparel of these impostors were burnt.

History informs us, that from the remotest times, the Mongols were always engaged in wars, occasioned by their nomade life. It is, therefore, not surprising that they should have remained strangers to the arts and sciences.

A man who constantly carries a bow and arrows, and is accustomed to tame spirited horses, cannot easily prevail upon himself to sit down at a loom, or to handle the saw or the chisel. The Mongols have retained the warlike character of their ancestors. They are excellent riders, good marksmen, and use their arrows with much skill in the chase of wild beasts; but it is difficult to find among them a good mechanic; there are but very few workmen. We meet with some goldsmiths; but these are attached to the private service of the princes to make trinkets, for the Mongols have an excessive inclination for show. The smiths and carpenters perform their work in but an indifferent manner. Felts and hair lines, which are indispensable for their tents, are the only things which the Mongols manufacture; they likewise tan sheep-skins for their winter dresses.

On examining the dress of a Mongol, his wretched furniture, and even his saddle, we find that he is supplied with every thing by the Chinese. China, which is rich in manufactures,

but poor in the productions of the animal kingdom, always finds means to satisfy its wants by exchanging with the Mongols the fruit of its industry, for those things of which it is in need.

Brick tea, tobacco, silks, and woollens, boots, and various iron utensils, are given in exchange by the Chinese merchants for horses, camels, sheep, and oxen. A good horse was in our presence sold for about sixty bricks of tea. Every square or brick weighs only four Russian pounds.

To carry on this trade, the Chinese go to Mongolia. Like our merchants, who carry their goods to the remotest provinces, the Chinese bring theirs into the steppes of Mongolia; then return to sell at Kalgan, Peking, and other places in their country, the cattle, raw hides, butter, &c. which they have procured. The Mongols, however, more frequently proceed to China to obtain the things which they want, for which they give in return cattle, or silver bars; but it is of such base alloy, that they call it in their language kara mongou (black silver). To make these exchanges, the Mongols repair to the Maimatchin, or entrepôts of Chinese trade, established at Kiakhta, and near Ourga. In the former place they purchase every thing at second-hand from the Chinese merchants. They, therefore, prefer driving their cattle to the different towns situated near the great wall, or

beyond it, Dolon nor, Kalgan, and Koukou-khoto, (in Chinese, Kouei-khoua-tching). During my stay in Mongolia, a good camel was sold for twenty or thirty liang; a strong draught horse for six, ten, or fifteen liang; a sheep at two to three liang. The Mongols go into those towns to sell the salt which they procure from their lakes. Merely the conveyance of the Chinese merchandize from Kalgan to Kiakhta, and that of the articles which the Chinese have exchanged with the Russian merchants, is a great source of profit to the Mongols, as they employ their camels, and the Tsakhars their oxen. They receive payment from the Chinese in silver, but principally in merchandize.

In the present situation of Mongolia it would be difficult to point out any branch of trade which might be carried on with Russia. The Mongols consume a considerable quantity of linen, of which the inhabitants of Siberia are equally in want. We might supply them with corn, tobacco, and hardware, but we could take in exchange only cattle, which the people of Siberia do not want.

Mongolia is composed of several principalities, which recognise the sovereignty of the emperor of China. Each principality is governed by one of the oldest princes, or by a vang. The horde of the Kalkas, on account of its extent, is divided between four khans.

These khans are independent of each other. The Chinese government has always endeavoured to keep Mongolia divided into several principalities; for a bold khan, who should undertake to extend his power over China, in imitation of his ancestors, who governed it for above a century, might occasion much embarrassment and uneasiness, as well with respect to its safety, as the supply of its provinces.

The subdivision of the Mongol hordes into banners, regiments, and squadrons, is founded upon the necessity of a military administration; thus several corps are formed, which lead a nomade life in the steppes, and are commanded by vangs, beilé, beissé, koung, taidzi, and tabounan; assisted by a certain number of subaltern officers, as the dzassak, toussoulaktchi, dzakirokotchi, meiren; and some still inferior, as dzalan, dzanghin, koundou, dzaissang, boshko, &c. These officers, at the same time, superintend the civil and military administration. The property of the soil is in the princes; their subjects pay them a moderate contribution in cattle, and supply them with the number of servants and shepherds necessary to guard their flocks and herds. These princes decide, in the last instance, all disputes between the inhabitants in their provinces, conformably to laws established long since, and which are retained to preserve order in the armies.

The emperor of China has inspectors-general, or chiefs of corps, chosen from among the Mantchoos.

The inspector of the troops of the Kalkas resides at Ouliassoutou, a town near the frontiers of Siberia, to the west of the Selenga.

To him is joined a djandjoun, in each of the four divisions of the Kalkas; these djandjouns receive their instructions direct from the emperor, and are themselves each assisted by a counsellor. The Tsakhars are dependent upon the gousai amban of Kalgan.

All the affairs under the jurisdiction of the chiefs of the banners, must be submitted to the diet of their principality. The supreme chiefs of the principalities meet every three years in a general diet. The princes of the Kalkas hold it in the town of Ouliassoutou, where they examine and decide on the most important affairs. At every diet there is a djoulgani-da as president, and his assistant. The djoulgani-da are chosen from among the assistants, and the khans from among the vang, beilé, beisé, and koungs of mature age, whether in service or not, and according to their rank and seniority in the banner.

For this reason, all the princes composing the diet, are obliged to appear in person at the court of Peking, with their diplomas, in order to obtain their confirmation from the emperor.

Among the Kalkas, as well as among the other

Mongols, a census of the population is taken every three years. When this time draws near, the tribunal of foreign affairs, after having received orders from the emperor, immediately dispatches couriers to the djandjoun of Oulias-soutou, to the amban of Khobdo, the presidents of the diets of the four tribes of the Kalkas, &c. Every banner provides itself in time with books of writing paper, to which the seal of the empire is affixed, to inscribe the names of the children born since the preceding census; the names of the deceased must be erased, and the slightest neglect is severely punished. These lists are sent to the tribunal of foreign affairs at Peking to be revised, and copies are kept in the banners.

According as these lists show an increase or a diminution in the number of the inhabitants, new Mongol somouns are formed or reduced. Each somoun is composed of a hundred and fifty men. The soldier, if his bodily constitution permit, must serve from the age of eighteen to sixty; if not, he is struck out of the lists. For every three men, only one set of accoutrements is given, so that there are but fifty men armed in each somoun; but in case of war, two are obliged to take the field, and the third remains at home. Every somoun must have one dzanghin, and seven koundoui, one of a superior rank; one dzalan presides over six somoun. There must be in every banner one dzanghin,

and two meiren; but if the banner contains fewer somoun, the dzanghin has only one meiren to assist him. All this makes part of the military administration.

Every banner is farther dependent on a dzassak (hereditary prince), who is chosen from among princes of different ranks. He has under him a toussoulaktchi, or assistant, selected from the taidzi of the third and fourth classes, and even among the koung, beissé, and beilé, who are not in service.

In the principality of the Kalkas, which is adjacent to a foreign country (Russia), the court of Peking appoints a vang, and an amban, who preside over the civil affairs, and those which concern the frontiers, and are particularly entrusted with the political relations. These governors reside at Urga, where they have a tribunal (yamoun) under them.

The vang of Urga has under him three boshko; there is also a boshko with the dzargoutchi of Urga, and another at the maimatchin of Kiakhta, who are relieved every three years by others nominated by the tribunal of foreign affairs at Peking. The offices of the djandjoun, assistants of the Mongol tribes of the Touchetou Khan, and the Tsetsen Khan, supply clerks for the yamoun of the vang of Urga. Those clerks who have distinguished themselves by their zeal, experience, and good conduct, receive, on the

recommendation of their superiors, the rank of officers; for this reason, there are vacancies in this tribunal for the sixth and eighth class.

The vang has the right to deprive of this advantage, those who misconduct themselves. There are, besides, in this yamoun, one dzargoutchi, and two bitketchi, who are chosen among the Mantchoos. These three officers, as well as the dzargoutchi of the maimatchins of Ourga and Kiakhta, receive from the Chinese government a silver ruble daily for table money, with this difference, that this sum is paid to the dzargoutchi by the tribunal of foreign affairs at Peking, and to the bitketchi by the yamoun of Ourga.

The supreme administration of Mongolia is confided to the tribunal of foreign affairs at Peking, which is more known by the name of the Mongol tribunal.

The dignity of the Mongol princes is hereditary in the eldest son alone; the younger brothers descend from generation to generation to the lowest class of the taidzi, who compose a pretty considerable body of poor nobility. Inferior employments are given to the most skilful of them, according to the choice of the princes or chiefs of the regiments.

With respect to the attachment of the Mongols to the dynasty of the Mantchoos now reigning in China, it is difficult to speak posi-

tively. The hatred of the Mongols to the Chinese does not appear to be extinguished; it is confirmed in their hearts by the cupidity of the Chinese, who are guilty of the greatest meanness to gratify this passion. The causes of this mutual enmity are of very ancient date, having originated at the time when China was the theatre of the warlike exploits of the Mongols, and the prey of their plundering expeditions. The Mongols made several invasions into China, carried off considerable treasures, and even made themselves masters of the empire, from which they were expelled in 1368.

The Mantchoo dynasty has found means to subdue the warlike spirit of these nomades, after having declared them its tributaries, and publicly exacted from their princes tributes which consist of a small number of cattle: the court of Peking gives them in return ten times the value of these tributes, under the pretext of rewarding their zeal and fidelity.

The Mongol princes receive considerable presents from the emperor, of silver, silks, rich dresses from the imperial wardrobe, caps adorned with peacock's feathers, &c. The Chinese emperors have likewise succeeded in attaching to themselves several of these princes, especially those who live in the eastern countries near the great wall, by giving to them in marriage their daughters, sisters, or nieces. Among the per-

sons in the suite of these princesses, there are always some Mantchoos, who are inviolably attached to the court of Peking, to watch over the conduct of these princes. The latter, besides, receive from the court of Peking fixed salaries, as follows : —

The thsin vang of Kharatchin, called Dzarikhtou, Touchetou, and Darkhan, as well as the khans of the Kalkas, and the other princes, have each 2500 liang (20,000 francs), and 40 pieces of various kinds of silk (each 16 yards long); the other thsin vang receive 2000 liang, and 35 pieces of silk ; the kiun vang 1200 liang, and 15 pieces of silk, except the dzassaktou kiun vang of Kharatchin, who has 1500 liang and 20 pieces of silk : the beilé have only 800 liang and 13 pieces of silk ; the beissé, 500 liang, and 10 pieces of silk ; the koung of the first rank, 300 liang and nine pieces, and those of the second class, 200 liang and seven pieces of silk ; the dzassak taidzi, 100 liang and four pièces of silk. Imperial princesses married to Mongol princes, and other Chinese princesses, and even their husbands, after the decease of their wives, enjoy the same privilege, if they do not contract any other marriage ; otherwise they must renounce their title of son-in-law to the emperor, and their pension. Taidzi and tabounang Mongol, they who do duty at the gate of the palace of Peking,

called Kian thsing men, receive annually, those of the first class, 100 liang in silver; of the second, 80 liang; of the third, 60; and those of the fourth, 40 liang. All these payments to the princes and officers out of China, as well as in the empire, are made once a year, on the fifteenth day of the last month of winter.

If the Mongol princes and taidzi are guilty of any neglect of duty, part of their salary is withheld; but if they die before these deductions are made, nothing can be claimed from their children.

A Gourou ni Koung tchu, imperial princess, married in Mongolia, receives during her stay at Peking 400 liang in silver, and 200 sacks of rice, each weighing 80lbs., per annum; if she lives in Mongolia, 1000 silver liang, and 30 pieces of various kinds of silk. Her husband receives at Peking 300 liang, and 150 sacks of rice; if he remains in his usual residence, the same sum of money, and 10 pieces of silk.

A Khochoi koung tchu, a natural daughter of the emperor, receives, when at Peking, 300 liang, and 150 sacks of rice, per annum; but if she lives in Mongolia, 400 liang and 15 pieces of silk. Her husband, if he resides at Peking, has 255 liang and 127 sacks of rice; if in his own country, the same sum of money, but nine pieces of silk instead of the rice.

The daughter of a thsin vang receives, in

Peking, 160 liang in silver, and 80 sacks of rice a year; in Mongolia the same sum, and instead of the rice, 12 pieces of silk. The son-in-law of a thsin vang, if he lives at Peking, has annually 200 liang and 50 sacks of rice; and if he continues in his own country, eight pieces of silk in lieu of the rice.

The daughter of a kiun vang has an allowance of 110 liang per annum; if she resides in Peking, she is supplied with 55 sacks of rice, which are replaced by 10 pieces of silk, if she remains in the province. Her husband receives 60 liang, and if at Peking, 30 sacks of rice; if at home, six pieces of silk.

The daughter of a beilé has 60 liang and 30 sacks of rice, or eight pieces of silk a year; her husband, 50 liang and 25 sacks of rice, or five pieces of silk.

The daughter of a beissé has 50 liang and 25 sacks of rice, or six pieces of silk; her husband, 40 liang and 30 sacks of rice, or four pieces of silk.

The daughter of a koung has 40 liang and 20 sacks of rice, or five pieces of silk; her husband, like all the other sons-in-law of the inferior officers, receives no allowance.

The daughters of the vang and koung, who are distantly related to the imperial family, simply enjoy their title, without any claims to an annuity.

The husbands of the imperial infantas and other princesses nearly related to the emperor are chosen in Mongolia among the princes of Barin, Kharatchin, Naiman, Oniout, Toumet, and Aokhan, in all, from thirteen banners. These princes are obliged to send annually, in the first winter month, a report to the tribunal of foreign affairs at Peking, of such of their sons and brothers, from fifteen to twenty years of age, who are distinguished for their good character and abilities, stating their names, rank, and time of their birth, passing over those whose health is delicate. If the parents, respecting whose children the tribunal has received the necessary information, come to court, they are obliged to bring them with them. The tribunal entrusted with the affairs of the imperial family, after having communicated with that of foreign affairs, and having desired the dzassak to bring before it all the young princes, selects the most worthy and presents them to the emperor, to obtain his consent. In the choice of sons-in-law it is not expressly ordered that they must be eighteen years of age; it is permitted to report to the tribunal such as are five years older or younger than the precise age. The neglect of this formality is punished by a fine.

The imperial princesses who are married to Mongol princes are not permitted to present their compliments to the emperor till they have

been married ten years; they have then the right to require, during their stay at Peking, to be maintained at the expense of the court, conformably to their rank, and degree of consanguinity to the imperial house. All those who come before the expiration of this term on their private affairs to Peking, must live there at their own expense. None of these princesses is allowed to go to court, without having first asked and obtained permission from the emperor through the tribunal. In their petition they must state their reasons for wishing to see their parents. The tribunal of foreign affairs has the right of refusing its consent to such petitions as do not appear to be founded on sufficient reasons.

If a princess ventures to go to the capital, or to any other town, without having informed the dzassak of the tribe, the latter is obliged to stop her on her journey. If he does not, he, as well as the princess and her husband, is liable to a fine; especially if the dzassak, not being accurately informed of the reasons of such a journey, makes a false report: he is then punished by the loss of one year's salary, and the princess and her husband are deprived of it for two years. If the father of the princess is above sixty years of age, she is permitted to come to the capital after having passed five years in Mongolia. The princesses must, in all cases, solicit this permission from the dzassak of their tribe. If the

tribunal of foreign affairs, after comparing the accounts of the dzassak with those of the parents of the princess, find them worth attention, they ask the consent of the emperor.

The princesses are permitted to remain six months at Peking, reckoning from the day of their arrival. When this period has expired, the parents are obliged to send them back immediately, and to give notice of it to the tribunal of foreign affairs, to which the dzassak are obliged to announce their return to their habitations. A princess who comes to capital on account of her health, likewise receives permission for six months only; at the end of which time, if she is not recovered, her parents must solicit from the tribunal a renewal of the license for six months more. When this term is expired, if the patient is not yet cured, the tribunal must make a report to the emperor, after having first ascertained the reality of the motive alleged. If the parents of the princess, as well as the dzassak, suffer the time fixed to be exceeded, or neglect to send in a report, they are liable to a fine.

Thus the Mongol princes, finding both their political and domestic interest in their attachment to the government, are not likely to entertain an idea of freeing themselves from its dominion, unless from some particular reasons, or hatred to the emperor. The people, accustomed blindly

to follow the will of their chiefs, would not readily act in opposition to their intentions. Every Mongol is, on the contrary, so satisfied with the administration of his chief, and is so much attached to him, that he takes every opportunity of proving his fidelity by all kinds of sacrifices.

The Mongols recollect the protection which was granted them by Kanghi, the Mantchoo emperor, in their sanguinary wars against Galdan, prince of the Soungarians; and, contented with the blessings of uninterrupted peace, which they have so long enjoyed, it is probable that they will not think of changing their masters, unless great advantages should be offered them by a new protector.

Of all foreign powers, Russia is the best known to the Mongols, by the embassies, couriers, and caravans which pass through their steppes; but, principally, by the ecclesiastical missions to Peking. The Kalkas, as the nearest neighbours, have conceived a high idea of our power, and on every opportunity manifest their regard for Russia.

Laws.

He who first taught the inhabitant of the steppes to tame wild horses, to remove their tents from place to place, to harass their enemies as well by invasion as by flight, to throw

the dart, and discharge arrows at full gallop against their pursuers, — he who taught his countrymen to make use of the same animal for its milk, and to kill it for food, was naturally looked upon as the chief of his nation. Regard for their own safety, and a thirst for rule, induced the Mongols to extend their power: glory and plunder were, at first, the objects of their warfare; dominion and the ransom of their prisoners were the price for which they granted peace. History informs us, that the most famous warriors were at the same time the most renowned citizens; for when nations desire to join to the benefits of internal administration, the advantages of foreign war, they are no less obliged to the man who ensures their tranquillity, than to him who leads them to battle; and without justice there is no tranquillity. It is for this reason that the military chiefs of the Mongols were convinced, by their own experience, of the necessity of establishing the administration of justice, and of determining the duties of their subjects by permanent regulations. They took the opportunity, when the people assembled to assist them in their enterprises; and found a sufficient support for their power, by acting as supreme judges when circumstances required, and, at the same time, means to consolidate order in the administration of the government, by reconciling contending parties.

The Mongols have always preserved a great number of ancient usages. They have also written laws emanating from their princes; some of which are of the time of Ginghis Khan. This code of laws, composed, perhaps, during the lapse of several ages, was, on the union of Mongolia with the Chinese empire, in 1691, revised at Peking, and printed in Mongol, Mantchoo, and Chinese.

The Mongol princes are obliged every year to go to Peking, to present their congratulations to the emperor, on the first day of the first month. It is for this reason that the Kalkas, and other Mongol tribes, are divided into four series, each of which goes to court in turn. When it is not the turn of the dzassak,* each of them must send one of the assistant taidzi of his tribe, and a taidzi of the families of the princes who have contracted alliances with the imperial princesses.

The touchetou khan and the tsetsen khan of the Kalkas, as well as the dziabdzoung-dombo koutouktou, must each send a white camel and eight white horses every year. These animals are received by a tribunal, which has under its direction the emperor's studs: they select only four of the eight horses. Each of the princes who sends this present, receives a dombon, or

* This is the title of all the Mongol princes who possess some territory.

silver tea-pot, weighing about three pounds, thirty pieces of satin, seventy large pieces of coloured nankeen, &c. On the death of the princes, such of their sons as have not attained the age of seventeen are exempted from the obligation of going annually to court; but as soon as they are eighteen, they must take the place of their fathers.

The taidzi, as nobles of the last class, have not the right of going to the imperial court to present their congratulations; they send the tribute called dzoulma khoni, consisting of eight sheep, killed, and with the wool singed.

This privilege is granted only to the taidzi of the thirty-seven interior Mongol banners; namely, Kharatchin, Khorlos, Barin, Naiman, Oniout, &c., and even these do not all equally enjoy it.

The ten taidzi of the banner of Oudjoumoutchin, for instance, have the permission to send each two dzoulma khoni; whereas, only one is received from the ten taidzi of the other banners.

The annual tribute amounts to 500 dzoulma, 50 bags of melted butter, which is produced by the evaporation of the milk heated in an oven, and 20 wild boars' heads.

The taidzi go to Peking during the three winter months; out of a thousand of them, two hundred go with the tribute, out of five hundred,

a hundred, and so on. The dzassak deliver to these envoys passports, sealed with their seal, describing the name, age, and rank of the bearer. Every false statement is severely punished. The thsing vang of Oudjoumoutchin, and the dzassak of Kechikten, pay their tribute in live sheep. The vang, koung, and taidzi, also furnish the emperor with trained falcons and dogs for hunting, eagles' feathers for the arrows, &c. All these tributes, as we have already said, are very generously rewarded by the sovereign.

A hundred and fifty Mongol families compose a company, or a squadron; a colonel commands six squadrons. In each family one man in three is exempt from military service.

The dzassak are obliged to compose their banners or divisions of robust and skilful archers, chosen among the taidzi and the tabounan; and when the taidzi are not in sufficient number, from among the common soldiers, but such as are strong and fit for service. Officers of inferior rank, and horsemen, are replaced by able-bodied men who possess cattle.

There must be in ten tents, a commander of ten men; when this regulation is not observed, the government withholds three months' pay of the princes-dzassak, beilé, beissé, koung, taidzi, and tabounang.

The Mongols of the Chinese frontier meet

every three years, to discuss their affairs, and settle the number of men who are to be under arms.

If when the assembly has been announced, the princes who are on active service, and those without employment, do not attend it, government withdraws six months' pay of such as are on duty, and obliges the taidzi and tabounang who are without employment to pay a fine of ten horses.

Every year during the autumn, the princes dzassak and the taidzi of the different banners assemble their troops and review them, to ascertain whether the bows and arrows are in good order, to complete the number of soldiers, and, at the same time, to exercise them in archery.

If one or two soldiers quit their standards and loiter behind the army, they are arrested, and brought before the princes and dzanghin of the banner, and condemned to forfeit an ox, which is given to the informer.

Incendiaries are beheaded. Those who steal a saddle, a bridle, &c. are punished with the whip, like the vilest thieves. When the troops march during the night, they must refrain from hallooing or making a noise: the disobedient are punished. The princes who conduct the army are to take care to maintain order, and to give assistance to the inhabitants.

If the officers of the army, and those who are

not in service, over fatigue the post-horses, or those belonging to the army, they lose six months' salary, or pay a fine of ten horses.

If during a battle a banner takes flight, and if the prince of another comes into the field to its assistance, the officers of the banner which has fled are punished by taking away one squadron, which is given to the prince who has rallied them.

If the other banners are not in battle array, and a prince with his banner goes alone to battle, he is rewarded in proportion to the service he has rendered, or to the number of enemies whom he has made prisoners.

Soldiers who have suffered themselves to be beaten are beheaded: they must conquer or die. Their effects and their families are confiscated, and given as a recompense to those, whether they be princes or private soldiers, who, by rushing upon the enemy's ranks, have gained the victory. If on the day of battle the commanders imprudently attack the enemy, thinking his numbers to be small, because they have not taken sufficient care to inform themselves, they are punished by the confiscation of the horses and prisoners they may possess. If during the war any one who has quitted his corps to plunder is killed, his family are considered as prisoners; the dzanghin of the banner is likewise called to account for him. Temples and houses are not

to be destroyed, nor travellers killed, without necessity; but those who attempt to resist are to be put to death. They are to treat well those who surrender, not to strip prisoners of their clothes, not to separate a man and his wife, and not to give to the prisoners the charge of the horses.

If any one returning from the emperor's hunting parties, or the diet, goes home before his turn is come, the princes, beilé, beissé, koung, taidzi, and the tabounang who are in service, forfeit three months' pay; and the taidzi and tabounang who receive no pay, forfeit five horses, and each of their attendants one saddle horse.

Whoever passes the boundary of his district, especially if he fixes himself with his tents in another, if he is a prince commanding a banner, or not in actual service, he is punished by the loss of a year's salary; or if he receives none, by a fine of fifty horses. If the offender is of an inferior class, all his cattle, and that of his companions who were aware of the circumstance, are confiscated, and given to the owners of the ground upon which they have trespassed.

The Mongols are prohibited from selling to the Russians, the Eluths, and the Turkestans, coats of mail, bows and arrows, and other military accoutrements.

The dzanghin on guard is obliged to accompany the ambassadors who pass through his ter-

ritory, and to provide for their safety. If he neglects this duty, and if the ambassador is robbed, the dzanghin is fined three times nine (twenty-seven) head of cattle; the soldiers are punished with a hundred stripes.

When a beilé, &c. meets with deserters, he must bind the most guilty, and deliver him in two days to the tribunal; if he keeps him longer, he is liable to a fine, and loses three months' salary.

When a dzanghin and his soldiers suffer a deserter to pass the frontiers, and cannot catch him, the dzanghin loses his place, and must pay a fine of three times nine head of cattle; the corporal is discharged from service, and pays five head of cattle, and receives a hundred lashes; and each soldier is condemned to suffer a hundred stripes.

The Chinese officers and dzargoutchi, who occasionally reside on the frontiers and in Mongolia, to superintend the commerce, and to decide differences between the Chinese merchants, enjoy the right of choosing annually seniors and inspectors over ten men, among the merchants of good reputation, who have to watch over the conduct of the others. If these superintendents remark that any one behaves ill, they are obliged to inform the dzargoutchi of it, who, according to circumstance, sends them back to their own country. The dzargoutchi,

and local Mongol magistrates, are also bound to enjoin the inspectors in no case to conceal persons who misconduct themselves, and to enter them upon their journal. They are, consequently, answerable for all the crimes that are committed. The dzargoutchi, likewise, exercise strict vigilance that no Chinese from other parts shall come into the towns of Mongolia, under pretence of looking for work: and they send them back immediately, unless they have relations in the place who will be answerable for their good conduct.

In years of scarcity the dzassak, or princes, the rich people and lamas of each banner, are bound to provide for the supply of the inhabitants. If they have not sufficient means, the community must come to the assistance of the unfortunate; the lists of those who have been relieved are sent to the tribunal of foreign affairs at Peking. In case the want of pasture, and the death of the cattle, continue for several years, the resources of the community are not adequate to the demands upon them, the president, after convoking all the dzassaks, is bound to draw up with them a report, to be addressed to the tribunal, and to petition the emperor to send an officer to the spot, to examine into the facts, as well as a sum of money to purchase the necessary provisions.

Under these circumstances, government pays

a year's salary in advance to the princes, dzassak, koung, taidzi, and tabounang, who are obliged to purchase with these sums provisions for their subjects. If the dzassak and the other chiefs do not take measures to prevent their subjects from being reduced to extremity, they are deprived of them, and they are transferred to better chiefs.

Every reigning Mongol prince receives annually the contributions of his subjects. He has the right of taking a sheep from the proprietor of five or more oxen; of twenty sheep, one, and of forty, two. He cannot demand more than two, even out of a greater number of cattle.

At the time of the departure of the tributes to Peking, of journies to the diet, change of habitation, and marriages, the princes have the right to demand, for every ten tents, one horse, a cart drawn by an ox or a camel; and from him who possesses three cows, or more, a pail of milk; from the owner of five cows, or more, a pitcher of brandy distilled from milk; and from the proprietor of a hundred sheep and more, a piece of felt. If they require more they may be summoned before justice.

The number of the servants of the wife of a Mantchoo thsing vang of the first rank, besides a nurse and her husband, is fixed at eight waiting maids, and eight families; for the wife

of an inferior thsing vang, besides a nurse and her husband, at seven waiting maids, and four families, &c.; besides, the parents of the bride, when they furnish the dowry, are at liberty to send to their son-in-law the thsing vang, what number of servants they think proper.

In families of an inferior rank, the presents given on the betrothing of a daughter consist of two horses, two oxen, and two sheep; if more cattle were given, they would be confiscated for the use of the emperor. It is not forbidden to give fewer. If the bridegroom dies, all the cattle are returned; if the bride dies, only the half are given back. If the man refuses to marry his promised bride, her parents have not the right to demand the restoration of the cattle. If the woman, when she has attained the age of twenty, is still refused, her parents are at liberty to marry her to another.

In case of divorce, the wife is not permitted to appropriate any one of the articles which she has made use of during the whole time that she has lived with her husband.

A Mongol who has no children may adopt the legitimate children of other people, by giving notice to his prince and his dzanghin, that the adopted child may be inscribed in the registers of the banner.

If an officer, or person of inferior class, either alone or in conjunction with others, is guilty of

robbery and murder, both he and his accomplices, without distinction of rank, are punished with death, and their heads are publicly exposed.

If an officer, or one of inferior rank, commits a robbery without wounding any person, he is transported with his family, his effects, and cattle, into the provinces of Ho nan, or Shan toung, in China, where he is employed in working on the high roads. When the robbery has been committed by two, three, or more persons, the principal one is strangled, his effects and cattle are given to the injured person, and his family sent to work in Ho nan. The latter punishment is also inflicted on his accomplices and their families.

If horses belonging to the emperor are stolen while he is on his hunting excursions, he who steals five horses or more, whether a Mongol or a Chinese, is strangled on the spot. Those who steal three or four are sent to the unhealthy parts of the provinces of Yun nan, Koei tcheou, Kouang toung, and Kouang si, in China. Those who take only one or two are transported to Hou kouang, Fou kian, Kiang si, Tche kiang, and Kiang nan, to work on the high roads.

Persons guilty of stealing from ten to twenty horses*, oxen, or camels, are thrown into

* Without doubt, the thefts there meant are those not committed in the camp of the emperor.

prison, and afterwards strangled; such as take two horses, are sent to Ho nan, or Shan toung. One horse, camel, or ox, are equivalent to four sheep.

A person who steals fewer than four sheep is punished with a hundred stripes. He who steals a dog must pay five head of cattle to its owner.

Princes and others who harbour thieves, are punished by the loss of one year's salary; such as do not receive any are fined forty head of cattle. If a person swears that he has not harboured a robber, his paternal uncle is obliged to confirm his innocence by oath; if he has no uncle, his cousin german must take the oath.

If, in the search for stolen cattle, the traces of them are lost within an arrow's shot of an habitation, the owner of it is obliged to take an oath; if the distance is greater, this oath is not required.

When a prince, either in anger, or in a state of intoxication, kills one of his subalterns, or one of his slaves with a pointed weapon he is fined forty horses; a beilé, beissé, or 'koung, thirty head of cattle. These fines are given to the brothers of the deceased, and to his family, who are removed to any place where they desire to reside.

If any one in an affray wounds another so severely that death ensues within the space of fifty days, he is put into prison, where he is

strangled. An officer or an inferior who kills his wife designedly, is thrown into prison and strangled; if he kills her by accident, and in a quarrel, he is fined three times nine head of cattle, which are given to his mother-in-law. If the wife misconducts herself, and the husband kills her, without giving notice to the magistrates, he is condemned to the same fine.

Whoever commits a murder, in whatever manner, being armed, is imprisoned and strangled.

A slave who kills his master is cut to pieces.

An officer who maliciously causes a fire, in which a person loses his life, is strangled; if he is a person of lower rank, he is thrown into prison and beheaded. Whoever demolishes the tomb of a prince, or his consort, is liable to the same punishment; his family become the property of the crown, and his effects and cattle go to the owner of the burying ground. He who destroys the tomb of an ordinary person, is punished with a hundred stripes, and pays a fine of nine head of cattle to the owner of the burying ground.

If an inferior Mongol slanders a prince either in his presence or absence, he must pay a fine of three times nine head of cattle to the injured person.

A Mongol of inferior rank, who has an illicit connection with a woman of his own class, pays

five times nine head of cattle. The guilty female is delivered up to her husband, who may kill her; and in this case, he keeps the cattle; if he spares her life, the cattle belong to his prince.

A prince who sleeps with the wife of a common Mongol, must pay a fine of nine times nine head of cattle; a beilé, beissé or koung, seven times nine; a taidzi and a tabounang five times nine. These cattle are given to the husband of the guilty female.

A man of the lower class, who has an illicit connexion with the wife of a prince, is cut to pieces; the princess is beheaded; and the family of the criminal are made slaves.

Whoever wears in his cap a tassel hanging over the brim, a hat covering the ears, or a felt cap without brim, if he is a beilé, is fined three horses; if an inferior Mongol, an ox three years old.

If a person with the small-pox is confined in a strange house, and communicates the disease to the others, so that death ensues, he is to be fined three times nine head of cattle; but if the person infected recovers, he shall be fined only nine head of cattle. If any one communicates to another a disorder, not the small-pox, he must pay a horse.

An insane person is confided to the care of his uncles, nephews, and near relations; and in default of relations, he is given in charge to a com-

mander of ten men in the next squadron. If he escapes through the carelessness of his keepers, they receive a hundred stripes.

If a person refuses to receive a traveller for the night, and he perishes through cold, the owner of the tent forfeits nine head of cattle; if, however, the traveller does not die, he is fined only one ox two years old. If a stranger is robbed, his host is bound to make good the loss.

A Mongol of whatever rank, whose conduct is bad, shall not be retained in the banner, but sent with his family, effects, and cattle to Ho nan or Shan toung, to work on the high roads.

Religion.

Among the religions of Asia, the Lamaic, by its singular doctrines, its strange mythology, and its precepts of pure morality, is one which particularly merits our attention. Numerous and profound researches have proved that this faith had its origin in India, on the banks of the Ganges, and thence spread over the greater part of Asia. It prevails from the Imaus to the shores of the Great Ocean, in China, and Japan. In central Asia, it has softened the manners of the Nomade tribes, and extended its benign influence among the savage hordes of Siberia.

The Mongols affirm that their religion did not originate in Tibet, but that it came from Enetkek, or India. The exact period when the La-

maic religion was introduced into Mongolia is not known. Several Mongols are of opinion that it succeeded to Shamanism in the seventeenth century; at which time a pious Eluth, an inhabitant of Soungaria, brought the Gandjour. This celebrated book, containing the doctrines of Boudha, is written in the Tibetan language. Its true sense has not yet been discovered by the Mongol priests, though by continually reading it they almost know it by heart.

The basis of this doctrine is, that the universe is animated by one incomprehensible Being, who manifests himself under an infinite diversity of forms. It is owing to the influence of the religion of Boudha that the Mongols, having renounced Shamanism, laid aside their violent passions, and abjured the opinion which they had generally entertained, that every thing was permitted by the law of the strongest. The precepts of Boudha have rendered them mild and considerate. This religion recognises the immortality of the soul; but it teaches that the soul migrates from one living being to the body of another; its adherents believe that by virtuous actions eternal happiness may be acquired, which they make to consist in sensual enjoyments; they believe also that bad actions will be punished by dreadful torments. The soul, after its separation from the body, is to appear before the sovereign of hell, who judges of its actions, and

inflicts the punishment which it has deserved, but which is not eternal; for the soul, after having suffered the torments of hell, is sometimes transferred to the body of some living being, according to the sins which it had committed during its abode on earth. As a reward for good actions, a person may be received among the Bourkhans; a name which signifies a divinity, and sometimes a saint. To designate the Creator the Mongols use the words, heaven, king of the worlds, or other terms indicating unlimited power. It is surely a phenomenon worthy of attention, that among a people who are scarcely able to manufacture the wool of their flocks, and to milk their animals, there has existed for many centuries a religion remarkable for the purity of its moral precepts; which astonishes by its allégories and its metaphysical subtleties; which bewilders the imagination by vague hypotheses of eternity; but which, on the other hand, engages the understanding by profound ideas.

The sacred books are very numerous; a complete collection of them would form a considerable library.

The Tibetan books hold the first rank; they contain prayers only, and are, for that reason, known by the name of books of salvation (toussatyn nom); they are written and printed like the Mongol books, on long and narrow sheets of

paper, which are only kept in wooden boxes, of the shape of books; whereas the Mongol writings are wrapped up in handkerchiefs, and afterwards pressed between two thin boards. The lines of the Mongol books go perpendicularly from the top to the bottom of the page; the lines of the Tibetan, on the contrary, go from left to right.

After the idols and images, the sacred books are most revered. When a Mongol, whether a priest or a layman, holds an image or a holy book, one may perceive it in a moment; he has then something solemn in his countenance, which seems to indicate that he feels himself raised above terrestrial objects. The lamas, before they open the sacred books, wash their hands and rinse their mouths, that they may not defile them by unclean hands, or impure breath.

Those books which contain an account of the miraculous deeds of the divinities, can be read only in spring, or in summer; because at other seasons the reading of them would produce tempests or snow. The persons who copy the sacred books are taken from among the lamas; they have no other employment.

The Mongol prayers are partly Indian, or Tibetan, and partly proper to the country. Most of them are short, unintelligible as well to the priests as to the laity; they are continually recited; those of Tibetan origin fill many volumes; persons of high rank read them; but

not a single layman understands their meaning. The prayers in the Mongol language are mingled with Tibetan expressions, and are sung at religious ceremonies. The Mongols think that it is not necessary to understand the meaning of the prayers, and that it is quite sufficient to repeat the words. For this reason, they are not angry when divine service is interrupted by words spoken aloud, or even by laughter, provided it is not directed against their prayers.

The most usual prayer, which every pious Mongol, and in general every follower of Boudha repeats a thousand times in a day, is that of *Om man'i padma houm.**

It is written on the banners, and every thing pertaining to the service of the temple. If the signification of it is demanded of any one,

* This Indian formula has given rise to numerous mystical explanations among the followers of Boudha. It is considered as an all-powerful safeguard against misfortunes, and evil influences. Pallas and Mr. J. J. Smith have given us some of the explanations of these six syllables, which do not deserve to be copied here. I will only observe, that this prayer, if that name may be given to a short exclamation, is composed of four Hindoo words, of which the following is the meaning:—*Om* is an interrogation, corresponding to our *Oh!* — *man'i* signifies jewel or precious stone; *padma* is the lotus which performs so great a part in the mythology and religion of India; *houm* is a mystical interjection in Sanscrit, which has no particular meaning.

The meaning of the whole, therefore, is, Om man'i padma houm, Oh! precious lotus. — KLAPROTH.

he answers, that volumes must be written to explain the meaning. The Boudhists ascribe to every word of this prayer a miraculous effect; the first banishes all the dangers which surround existence; the two second are preservatives against the terrors of hell and purgatory.

There is, perhaps, no country in Asia where the priests are so much respected, and, perhaps, they are no where so sensible of their own importance as in Mongolia. Not only those of a high rank, but even those of an inferior class think themselves superior to every body who is not a member of the priesthood. The Mongol work called Nomoun Dalai (Sea of laws), speaks in the following terms on this subject.

The lamas are not to be treated with indifference; on the contrary, gratitude is to be shewn to them for all the good they do. It is proper to abstain from combating, and from not receiving as perfect all that is written in the sacred books; in short, every thing must be done to rejoice the soul of the lamas, and to prevent all that might diminish their satisfaction."

Another work, the Tsagoùn kourdounoù oundoussoun tantaris, says among other things,

"You will attain the highest wisdom if you honour the lamas; the sun itself, which dispels impenetrable mists, rises only that honour may be rendered to the lamas; the most enormous sins obtain pardon, by showing respect to the

learned lamas. By glorifying the grand lama, you incline the Bourkhans and the Bodisadou (divine emanations) to diffuse blessings, and to avert evil. The benediction of the grand lama gives bodily strength, communicates great advantages to youth, and confers glory. If you sincerely implore, during a whole day, the benediction of a lama, all the sins committed during innumerable generations are effaced; a man then becomes a Bourkhan.

"On the contrary, if we render ourselves unworthy of such a favour, we become the prey of hell. Any offence to a lama annihilates the merit acquired by a thousand generations. Whosoever shows any contempt for the holiness of the lamas, is punished by accidents, sickness, &c. If any one turns into ridicule the precepts of the lama, he is punished by impediment in his speech, giddiness, &c. Ridiculing the soul of the lama leads to possession by the devil, loss of reason, and memory, and banishment into the place of eternal torment. This derision is the greatest of all sins. He who is guilty of it will never have rest; neither his body, nor his tongue, nor his soul will enjoy the least tranquillity. He who succeeds in correcting himself of this vice, may hope to escape the unhappy fate which awaits him. If he succeeds in overcoming this evil propensity, by acknowledging it to be the most hurtful of all evils, he is certain of sub-

duing his enemies. It is for this reason, that the holy books order us to pray and to honour the Dalai lama of Tibet with indefatigable perseverance."

As zealous disciples of Boudha, the Mongols have the highest veneration for the Dalai lama, their supreme pontiff; however, they place him after the Bantchan Erdeni, or Bogdo lama, who resides in the convent of Djassilumbo. They believe him to be the object of the peculiar affection of Boudha, who governs the universe. Rich Mongols frequently undertake long and fatiguing journies to receive his benediction.

It is with sincere piety that the Mongols prostrate themselves before the koutouktous, the representatives of their supreme pontiffs. There is in the country of the Kalka, a koutouktou confirmed by the court of Peking, who resides at Ourga. The other tribes apply in all points concerning religion to particular koutouktous residing at Peking. These high priests enjoy extraordinary respect. The Mongols believe that they do not die, but that after having lived several years in the world, they quit it for a moment, and that their soul then returns to animate the body of young men of handsome figure.

Independent of daily prayers to their domestic idols, and of those which the Mongols repeat in the neighbouring temples on holidays, every

one considers it as his duty to go at least once a year to present to the koutouktou his respects, and offerings chosen from among his flocks.

The temples are not numerous.

The Mongol lamas are not much distinguished from the common people by their knowledge and their morals. They learn to read the Tibetan, because all the sacred books are copied and printed in that language in Tibet; and they must read them during divine service. We seldom meet with a priest who is perfectly acquainted with the Tibetan language, and still more rarely, one who knows the origin and meaning of the religious ceremonies.

Every father of a family considers it as his duty to bring up one of his sons to the priesthood; and this is the reason why the lamas are so numerous. At home they attend to their domestic affairs; buy, sell, &c. with the firm assurance of being peculiarly protected by Boudha. They are exempt from military service; but in case of necessity they are bound, on the order of the chiefs of the banners, to cultivate the ground and to attend to the cattle. The lamas, though often very unskilful, are the only physicians in Mongolia. Their remedies consist principally in plants and powders.

The Mongol priests observe celibacy. Their conduct is regulated by the strict principles of monastic life.

Persons of both sexes, who dedicate themselves to a religious life, are ranged in different classes.

The lowest is that of *obouchi*, in Tibetan *ghenîn*, in Hindoo *oubachika*; they are secular and married, and have only taken upon themselves, for the salvation of their souls, to observe a greater degree of cleanliness than people in general. They wear, as a mark of distinction, a red girdle; but they do not shave their hair, and are at liberty to live at home, in the bosom of their family.

The second class, the *bandi*, in Tibetan *rabtsioun*, in Mongol *toïn*; that is, one who has renounced the world. This is really a priest, observes celibacy, wears a yellow robe, and, after his first consecration, has a right to wear a red sash, and to do duty in the temples. He belongs to the lowest class of the priests of Boudha, and as such, is obliged to observe the fifty-eight ordinances of austere life.

Above these are the *ghetsoul*, so called also in Tibetan as well as in Mongol. To distinguish themselves from the *bandi*, they have, besides their sashes, scarfs and veils, which they wear on holidays. At their ordination they engage to observe the hundred and twelve rules, and during divine service they take precedence of the *bandi*.

The *gheloung*, so called both in Tibetan and

Mongol, have for their badge a second scarf. They are bound to follow two hundred and fifty-three rules.

The *kiânbou*, in Mongol *kambou*, or *khamba*, are ordained by the koutouktou, and have the power of conferring, with the assistance of four gheloûngs, the three inferior degrees of priesthood. During divine service they are seated on a throne, invested with a mantle, and turn their faces towards the idols. These mantles are without folds, in the form of a square shawl. The Tibetans sent to Peking by the dalaï lama, are generally kiânbous.

It is by passing through the three inferior degrees, that the lamas make themselves familiar with the practices of a religious life. The koutouktous, whatever be their birth, are equally obliged to pass through all these degrees of probation; but when they have attained the last degree of purification, after several regenerations, they are exempted from this obligation.

The lamas, with the exception of the obouchî, shave their heads, wear full robes, and red woollen scarfs, which descend from the right shoulder to the girdle. All, with the exception of the *kianbou*, sometimes wear, during divine service, small cloaks, called *tagum*, and high-pointed yellow caps: the names of these articles of dress are Tibetan.

There are also female religious, or a kind of

nuns, called in Mongol *tchabkhantsî*, in Kalmuck *obouchintsa ;* but some are married. They submit to the rules of an austere life, and are consecrated. They have a right to wear a yellow robe, with a red scarf. They entirely shave their heads, but reside in houses with their families.

The functions of the lamas in the temples are classed according to the rank of each.

The *tsiaibartsi*, in Tibetan *tsabri*, is chosen among the *bandi*, the *ghètsoûl*, and the *ghèloûng*.

The *nerbû* (a Tibetan word) is the steward of the temple; he is taken from among the three inferior classes.

The *kèsgoui* (a Tibetan and Mongol word) has the duty of preserving order during divine service.

The *oumdzât* (a Tibetan and Mongol word) directs the music in the temples. These two last officers are chosen from the ghètsoûl and the ghèloûng.

The *demtsi*, or treasurer, keeps the accounts, and takes care that every thing is in order in the temples. He is taken among the kèsgoui and the oumdzat, and being raised to the rank of second superior, he remains for some time without employment, till there is a vacant place in the temple.

The *da lama*, or superior of the temple, is generally chosen among the second superiors, who compose the administration that directs the

ecclesiastical affairs. The members of the administration are called *dzassak lamas*.

The priests are to abstain from all sin, and scrupulously to observe the precepts of religion. The book called Ikhé mouranoù tantâris, says, upon this subject,—

" The sins are, 1st. the ten black sins; 2d. the five mortal sins; 3d. the five near sins; 4th. the four heavy sins; 5th. the three vices.

" I. The black sins are divided into sins by actions, sins by words, sins by thoughts. There are three sins by actions; murder, robbery accompanied by violence, and impure actions. There are four sins by words; lying, threatening, calumny, and idle discourse. The three sins by thought are envy, hatred, and evil thoughts.

" The ten following virtues are to be practised:

" 1. To pardon the condemned, or save any one's life; 2. to be charitable; 3. to observe cleanliness; 4. to speak politely; 5. to speak the truth; 6. to preach and preserve peace; 7. to follow the precepts contained in the sacred books; 8. to be contented with one's station; 9. to assist one's neighbour; and, 10. to believe in remuneration, that is to say, in the punishment of evil, and the reward of virtue.

" II. The mortal sins are, the assassination of one's parents, superiors, conquerors, khoubilgans (those regenerated), and exciting discord among the priests.

" III. The five near sins are, throwing down the soubourgans, causing the death of an hermit, attacking his reputation, seizing on the presents made to priests, wickedly shedding the blood of regenerated persons devoted to the service of the temple, whom the Mongols regard as saints.

" IV. The four heavy sins. Each sin is sub-divided into four degrees, which are, 1. sins that tend to total perdition; such as plots against the saints, the breach of the oath not to reveal the mysteries; 2. sins arising from contempt; such as, depreciating the merit of others, refusing to listen to truth, contempt of the lamas, &c.; 3. sins arising from blasphemy; such as criticising the true religion, taking the defence of the ten black sins, being guilty of the five mortal sins, &c."

CHAP. IV.

DEPARTURE FROM PEKING. ROUTE TO TSAGAN BALGASSOU, THROUGH THE COUNTRY OF THE TSAKHAR MONGOLS.

On the 15th of May, 1821, we quitted Peking, to return to our native country. The thermometer of Reaumur was 23° of heat. At six o'clock in the evening we arrived at Thsing ho. After we passed Houang szu, the meadows were green; the wheat was already in ear; but, in consequence of the dry weather, very low and thin. Between the wheat kio liang (holcus sorghum) was sowed; but it is put into the ground after the wheat, and consequently reaped when the wheat is cleared off. Near Thsing ho there are immense magazines of wheat, for the supply of the palace of Yuan ming yuan.

On the following day the heat was very oppressive. To the west we clearly distinguished the mountains, particularly the heights of Hian chin, occupied by the brigade of artillery of Peking; we likewise saw the white walls of the palace of Ming yuan, and the pyramid, which is near the spring whence water is drawn for the imperial palace.

The town of Chaho is surrounded with sand; the road from that city to the fort of Nan kheou,

is crossed by a great many narrow roads, leading to villages. The houses of the peasants are sheltered by tufted trees, and there was no indication that we were passing through an inhabited country, except the little groves of willows. We met with no travellers, except a caravan, coming from Kalgan, with wool. We arrived at Nan kheou at three o'clock in the afternoon, and set out again on the following morning at eight o'clock. We found the great heat extremely oppressive in passing the ravine of Kouan kou. The wealthy Chinese travel in chaises, borne by four men. The ground was covered with verdure; and the thick foliage of the walnut and chestnut trees here and there concealed the barrenness of the rocks and hollows. On every side we heard the murmur of the mountain streams; but there was no shelter from the burning rays of the sun, which were reflected from the naked rocks.

In this ravine we visited a temple built on a rock, and inhabited by a young lama from Tibet; the caprices of fortune, and fanaticism had induced him to settle in this spot. We would not deny ourselves the pleasure of seeing, for the last time, the great wall.*

At two o'clock in the afternoon we arrived at

* That is the double southern wall which is different from the northern, which passes to the north of Kalgan.—KLAPROTH.

Tchha tao, and were overtaken by a heavy fall of rain, accompanied by a storm; but the sky soon cleared, and we reached Yu lin at eight o'clock.

The corn was very backward here; but perhaps it had been sown later than usual, because the cold had been of long duration this year. We found a very great change in the temperature; in fact, this part is two hundred and fifty toises higher than the plains of Tchy li, and the atmosphere becomes colder the nearer we approach Kalgan.

The night was very rainy, accompanied with a great deal of thunder and lightning; and at eight o'clock in the morning we continued our journey. The fields of wheat and rye were very fine. After having passed a sandy and stony ravine, we arrived at Thou meou at two o'clock in the afternoon.

We met to-day three criminals, covered with red cloaks, and riding on asses, on their way to Peking. The soldiers in garrison at this place cultivate the ground.*

* In the History of the Chinese emperors of the dynasty of Ming, it is said, that the maintenance of the numerous garrisons in those vast countries which separate China from Mongolia, is very expensive to the government. This is the reason that Houng vou, the first emperor of the dynasty of Ming, who reigned in the fourteenth century, ordered that three quarters of the soldiers should employ themselves in agriculture, and the other quarter do duty in the fortresses.

The following day we set out early. The fields on this side of Thou meou were well cultivated; the crops were principally wheat, which was nearly ripe.

At Cha-tchin there was a fair, being the first day of the new moon. A number of country

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In case of a hostile invasion, all were bound to take up arms to defend the fortresses, and their own homes. The winter was employed in military exercises. Each soldier was obliged to cultivate fifty acres of land called mou, being about thirty toises in length, and six in breadth. The government provided them with arms, seed-corn, cattle, and other things of which they stood in need. They did not pay any taxes. Orders were likewise given to lay down rules, for teaching them the best method of cultivating the ground, and managing gardens; in short, every thing relative to rural economy. This wise ordinance was crowned with success, agriculture continued to improve in these countries; the soldiers were soon sensible of its advantages; the state was at less expence, and the people not only felt themselves released from ruinous taxes, and the extortion of the tax-gatherers, but they also found the imposts diminished; for they were required to give only a measure, containing seventy-seven cubic inches of corn, per mou. The emperor was much pleased at having found a means of rendering his soldiers useful to the country, by accustoming them to labour, and thus preventing idleness which is the source of all vices, and at having combined with this great advantage, that of diminishing the taxes, which were burdensome to the nation. — TIMKOWSKI.

Similar colonies of agricultural soldiers had existed in the frontier provinces of the Chinese empire, ever since the dynasty of Han, or the second century before our era. Houng vou only restored them again. — KLAPROTH.

people were assembled to sell corn, vegetables, and asses; for the latter they asked ten liang, or one hundred and sixty francs a piece.

After having passed the towns of Toung pa li and Paongan, we arrived, after travelling seven wersts and a half, at a place in the chain of the neighbouring mountains, from which springs issue, that fall into a basin near the temple of Fo. This basin supplies a vast plain with the water necessary for the cultivation of rice. The land is divided into squares, on which rice was sown, which was already springing up. The ground here, as throughout China, belongs to the government. The peasants pay annually one third of their harvest, and are obliged to convey it at their own expense to Siuan houn fou, the principal town of the district, about forty wersts from this place.

We stopped at the fort of Ki ming. Its low houses, and the poverty of its inhabitants, do not correspond with the fine ramparts by which it is surrounded.

In the first volume of this work I have spoken of an ancient temple, situated on a mountain to the north of Ki ming: it is very difficult to get at it on account of the steepness of the ascent. As we were very near, and the weather was fine, the chief, and several members of the Mission, including myself, set out to visit this temple. A Chinese peasant

showed us the road, but we missed it, and were soon stopped by precipices and rocks. I, and several of my companions, turned to the east, and after much difficulty arrived at the temple. Those who took a southern direction, returned without having seen any thing.

The steepness of the mountain, the pointed rocks, the numerous chasms, their depth, and the violence of the wind, almost made us despair of attaining our object; overcome by fatigue, and holding each other by the hand, we continued to ascend, till the barking of a dog informed us that we were approaching a habitation. After having again passed a very difficult part of the mountain, by a road leading to other temples, situated higher up, we came to that which we were looking for. This temple, like all the others, is built of brick, and composed of several chapels, detached from each other, and filled with idols. It is near a garden and orchard. A gigantic rock seemed every moment ready to fall upon the temple, and crush it. In this temple we found only one Chinese, who is the keeper of it; he spoke a little Mongol. A crooked and rough path, hewn in the rock, led us to the top of the mountain. It is difficult to conceive the motive which can have induced the erection of such a monument, on this narrow part of the mountain, surrounded by precipices, and exposed to tempests. Merely

the conveyance of the materials from the bottom of the mountain, which is nearly three wersts distant, must have been attended with vast expense.

The Ho chang, or priest, and two assistants, who spoke Mongol, came to receive us. These hermits were quite astonished at seeing Russians, of whom they probably knew nothing, except by hearsay. They very politely showed us the interior of the temple, as well as their own habitations. The summit of the mountain is divided into two parts, which are united by a marble bridge over a deep chasm. To the right, is a little temple; to the left, a large one; before which are a belfry and the house for the priests. The whole level of the summit is covered with buildings; a little lower down are rocks, which form terraces. Towards the north-west, between the mountains, is the river Yang ho; and to the south, at the foot of the mountain, the fort of Ki ming, the buildings of which, seen from this height, appear very indistinct. The horizon is bounded by chains of high mountains. This temple, which is erected in honour of Fo, is kept in very good order. In the middle of the fourth moon a great number of pilgrims resort hither; no one could give us any information of the time when this singular edifice was built. If we may judge by appearance, it may be about two hundred

years old. The temple in the centre receives its provisions from Ki ming, and supplies the upper temple with water, coals, &c. Asses are used to convey these articles.

The sun was ready to set, and it was advisable to think of our return. I made a present to the Ho chang of two ounces of silver; and to the assistants of some small pieces of coin. We descended by the same road as far as the centre temple. This side of the mountain, which is exposed to the north-west, is covered with small bushes and shrubs. On the terraces there were small fields of wheat; a little below the middle temple there is another; and at the foot of the mountain there is a small soubourgan. We went towards the west, as far as the cottages of the labourers employed in the coal mines, and having reached the main road, returned home at ten o'clock.

Between Ki ming and Siuan houa fou we saw very fine corn. The fields are watered. We were told that the pasturage in the country of the Tsakhar is very good; but the farther we advance to the north, the worse it becomes.

The waters of the Yang ho are brought to this place by numerous canals; in the middle of this river there are pillars intended for a bridge. A dike along the bank secures the country from inundation. The Yang ho, like the Houang ho, or yellow river, has low banks; as it comes

from the mountains, it is very much swollen during the season when the heavy rains fall, becomes very rapid, and causes terrible devastations; as was the case in the year 1801.

We saw some Chinese at work in the fields. Their usual plough, which resembles ours, is drawn by two oxen; then they employ a sowing machine, which has a great resemblance with the plough, and has three hollow teeth, with iron supports. Above the wheels there is a box, from the bottom of which the seed falls through the teeth, which are about an arsheen in length, constantly following the motion of the plough in the furrows. Behind, is a small wooden roller, which covers the seed which has been sown; it supplies the place of a harrow. This plough is so light, that it may be lifted with one hand. If the harvest in China produces fifty, seventy, and even a hundred fold, the cause will be found in the care with which they manure the ground, and the custom of sowing early, of weeding and watering; besides, the furrows are from seven to fourteen inches distant from each other, which gives the corn sufficient room to grow freely. In sowing, they cast the seed by a tube, or with their hands, so that the grains may be equally spread upon the ground, and not hinder each other in growing. Late wheat is sown in the intervals left between the early wheat. The Chinese farmer saves his

land, his seed, his time, and the strength of his cattle.

The environs of Siuan houa are but indifferently cultivated, doubtless, on account of the aridity of the soil. The whole plain which surrounds this city, to the distance of about seven wersts, consists only of clay and sand, like most of the lands on the Yang ho.

The inhabitants of this city carry on an extensive trade in tobacco. They mix a great quantity of juniper leaves with it, which give it a scent that is agreeable to the Mongols. Tobacco is sold in almost every house.

The walls of the city, which have fallen into ruins, prove that China has enjoyed a long peace. The western part is the most populous; there are a great many shops; several have a good stock of merchandize. We saw two wooden triumphal arches in the principal street; in the centre of the city is a grand portico, with four issues: it is richly ornamented. Further to the east is a small row of houses, with kitchen gardens; this street is bordered by willows; it is the quarter inhabited by the poor.

Beyond Siuan houa we saw fields of rye, beans, peas, barley, &c., and four wersts from the town passed by the ruins of an ancient burying-ground; its gates of granite, broken monuments, lions, &c. lie scattered about the fields. At last we came to the high road, and proceeded

through deep sand, which, at the time of our journey to Peking in the winter, was frozen hard, and consequently did not hinder our progress. After passing a defile paved with stones, twelve wersts and a half from Siuan houa, we halted in a small temple on the declivity of the mountain. From this place to Kalgan, which is about twenty wersts, the road descends; on this plain there are many villages; the country is wooded and well cultivated; but the crops are poor, on account of the severity of the climate, and especially for want of water. The peasants impatiently expect the summer rains.

About half-way, the Nerba of the Boshko, who accompanied us, hastened after me, and requested me not to be in a hurry to enter Kalgan, in order that the Nerba of the Bitkechi, who was sent before, might be able to prepare the quarters usually assigned by the city for the Mission. After stopping about two hours in this village, we set out again, and arrived at Kalgan at four o'clock in the afternoon. The sand, the clouds of dust, and the great heat incommoded us very much on this road. When we had passed through the suburb of Kalgan, we could not enter the city by the usual way. The stone bridge had fallen down in the centre, and was now under repair, for which purpose large blocks of grey granite were brought from the neighbouring mountains. We went higher up the river, which

we crossed by a ford, and came to a large street, where the inn assigned for the Mission was situated, not far from the great square, in which the house of the Amban of Kalgan stands. The old Nerba had chosen our quarters, which were very inconvenient and disagreeable, on account of the noise made by people playing cards.

The merchants of Chansi, who trade to Kiakhta, come in great numbers to Kalgan upon business, and spend large sums in games of chance. A public theatre, which was open notwithstanding the Court mourning, Kalgan being at a considerable distance from the capital, gives these travellers another opportunity to spend their money. We were assured at Peking that the inhabitants of Chan si are distinguished above all the inhabitants of the Chinese empire, except those of Eastern Turkestan, who resemble them, by their prodigality and love of pleasure. In their own domestic arrangements they are extremely avaricious. We here received the disagreeable information, that for want of orders from the tribunal of Peking for the continuation of our journey, we should be obliged to stop two or three days at Kalgan, till dispatches arrived.

Asses are very dear here, and cost from twelve to eighteen liang a-piece. The introduction of these useful animals into Siberia would be very advantageous.

We had occasion to hear at a distance the

firing of a battalion of infantry, which was performing its exercise very irregularly; a Mongol lama, about thirty years of age, who was condemned to death for having committed several murders, passed before our inn; he was in a cart, surrounded by a strong detachment of cavalry, and followed by one of the oldest officers in Kalgan, in a litter carried by men, who was also attended by an escort of cavalry. The criminal was to be beheaded out of the western gate of the city, or of the great wall*, his body buried at the place of execution, and his head exposed in the place where the crime had been committed.

We learned from our landlord, that the bridge here had been built at the expense of the merchants.

On the 24th of May, having received the permission to proceed, we took the road to Nor tian, because that to Tolaï soume was flooded by heavy rains. We crossed the mountains, where there was still much snow, which had fallen in abundance some days before.

It was cold upon the heights; the wheat and rye were but just springing up, whereas at Peking the wheat was already in flower.

On the following day we left Nor tian for Tsagan balgassou; a thick fog hindered us from

* This passage confirms what I have said relative to the error in Mr. Timkowski's map.

seeing more than a few steps before us, but it cleared up about noon, and the steppe opened to our view: the coolness of the atmosphere, and the singing of the larks,* revived our hope of soon seeing our native country.

In the meadows there were a great number of horses belonging to the emperor. Father Gerbillon, who accompanied Khang hi, 1696, observes, that that monarch, when he passed through this country, had inspected his studs, of which there were 230, each containing 300 mares and stallions, and 32 tabouns of horses three years old. The good horses, when four years old, are sent to the emperor's stables, the rest are at the disposal of the war department, for the service of the army and for the post. At this time 40,000 oxen and 180,000 sheep, belonging to the emperor, were feeding in these pastures.

From Peking to Tsagan balgassou, we had been eleven days in travelling 263 wersts. The rain poured down in torrents almost every day.

* The lark of the Pyrenees, called in Chinese pai ling. This bird is highly esteemed by the Chinese for its song. On our return we had one in a cage, placed on the seat of one of our carriages, which sung without ceasing.

CHAP. V.

JOURNEY THROUGH THE COUNTRY OF THE TSAKHARS— PASTURAGES — THE STUDS AND FLOCKS OF THE EMPEROR OF CHINA.

I WENT with the inspector of our baggage to visit our taboun, which was under the care of three Cossacks and ten Mongols; it was about seven wersts to the north of our halting place, in the midst of fine pasturages, numerous salt lakes, and well watered. The Chinese, who graze in these parts the oxen, sheep, and horses, which they buy in Mongolia or at Kiakhta, of our Bouriats and Cossacks, have built villages here, the houses of which are constructed of brick and sods of earth. We had only twenty-six camels and a hundred and three horses left; the first had grown fat, and the latter, on the contrary, were very lean, which made me resolve to make an exchange with the Mongols as soon as an opportunity should offer.

Camels cannot be employed to convey burdens to a great distance, till the beginning of August or September; because before that time their bunch is not sufficiently fat. In the autumn they lose their hair, so that their skin is entirely

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officers, who have also the inspection of the studs. The following is a view of them : —

1. The pasturages of Yang ching mou are 210 li to the north of the city of Kuang ning hian, of the district of Kin tcheou, of the province of Ching king or Moukden, beyond the barrier of palisades which forms the eastern prolongation of the great wall. These pastures extend 150 li from east to west, and 250 li from north to south. They are bounded on the east by the territory of the Karatchin ; to the west by that of the Toumet ; to the south they extend to the gate of Tchang von thai ; and to the north to the frontier of Karatchin. It is 1250 li from the chief residence of the directors, to Peking.

2. The pasturages of the court, or Chang tou, are 145 li from Tou chy kheou, one of the gates of the great wall. The directors of the pasturage reside at Boro khoto, from which it is 80 li eastwards, to Gourban Kourde ; 50 li west, to the frontier of the Tsakhar, of the bordered white banner ; 70 southwards, to Tsagan kourde ; 140 to the great wall ; and 50 northwards, to the frontiers of the Tsakhars of the bordered white banner ; and 675 li to the capital, by the gate of Tou chy kheou.

Lake Dolon nor (seven lakes) is in the midst of these pastures. The princes of Kalkas having

been beaten in 1691, by Galdan Khan of the Soungarians, came to the frontiers of China, and submitted to that empire. The emperor Khang hi being in this country, all the Mongol princes waited upon him; the Touchetou khan of the Kalkas, and the Koutouktou, accompanied by the princes, were presented to the emperor, who received them with great affability. On this occasion, the Mongols asked the emperor's permission to build a temple at the place where they had acknowledged his sovereignty. The temple received the Chinese name of Goei tsoung szu; a stone monument erected near it, bears an inscription suitable to the occasion.

3. The pasturages of the Li pou, or the tribunal of ceremonies, 230 li north-west from Kalgan, near the lake Djakhirtou tsagan nor, extend 46 li from east to west, and 65 from north to south. It is 640 li to Peking by way of Kalgan. These pastures are crossed by the Chabartai and the Bodoun, which fall into the above mentioned lake. The latter rises to the north-west of these pasturages, runs south-east, and falls into the lake to the north-east of the studs.

4. The pasturages of the Tai phou, the left wing of the Mantchoo army, are 140 li north-east of Kalgan. They extend 130 li from east to west, and 50 from north to south. It is 550 li to Peking by way of Kalgan.

5. The pastures of the right wing, 310 li north-west of Kalgan, on the banks of the Tsitirkhan gol. They extend 150 li from east to west, and 65 from north to south. By way of Kalgan, it is 720 li to Peking.

6. The pasturages of the four bordered banners of the army. The Russian Missions which go to Peking, generally pass through these pastures, the administration of which is 100 li north of Kalgan, near mount Kongor Obo. They extend 140 li from east to west, and 150 from north to south. Under the dynasty of Han, these countries were a part of the principality of Shang kou; under that of the Ming, they had a separate governor. In 1422, the residence of the governor was fixed at Siuan houa fou, and this place became the frontier. Under the present dynasty, this tract was assigned for the studs of the four Mantchoo banners, stationed in the interior of China. The principal mountains are the Olon tologoi, 70 li to the east of the administration of the pastures, Kaptagai, and Yadai ola.

The ancient city of Hing ho is 20 li to the south-west of the seat of the administration, and 100 li north of Kalgan; it now bears in Mongol the name of Khara balgassou. It was founded under the dynasty Kin; its circumference is six li; and there are four gates, the ruins of which are still to be seen. Sha tching,

20 li north-west of the administration, and 10 li north of Hing ho, was founded under the dynasty of Yuan. The Mongols call it Tsagan balgassou ; its circumference is seven li ; and the ruins of its four gates still exist.

7. The pastures of the four banners of the army without a border, are 200 li north-west of Kalgan, near mount Nomokoun boro. They extend 130 li from east to west, and 250 from north to south. By way of Kalgan, it is 610 li to Peking.

The Chabartaï is seven li to the west ; it rises in mount Nomokoun boro, flows to the north, and falls into the lake Djakhirtou tsagan nor.

The Kalioutai is 80 li to the south-east ; it rises in mount Noutchou-goun shara chabartai, flows north-west, and falls into the lake Angouli nor.

Lake Tsi ning hai tsu, in Mongol, Angouli nor, or Angla, is situated 60 li to the east ; it receives the two small rivers of Kalioutaï, and Khara oussou. The town of Tsi ning is on its west bank. Lake Djakhirtou tsagan nor, or Khousoutou, is 40 li to the north ; the pasturages of the Li pou, or the tribunal of ceremonies, are situated on its western bank. The rivulet of Darlang boulak is 20 li to the south-east, flows to the north-west, and falls into the lake.

The Tsakhars of the banner of Koubo sbara occupy the country situated between Toulghi and the district of the Sounites.

Lake Doutou nor is 15 wersts from Toulghi, to the right of the road.

The great heat had entirely parched the grass upon the hills. We found ourselves surrounded by an inquisitive crowd, whose outward appearance indicated extreme poverty. A lama seventy years old, asked alms of us; we offered him some brick tea, but he wanted money.

In the evening we arrived at Dzamyin oussou, or Tsagan-obo, having travelled 20 wersts. We were surprised on the way by a thunder-storm, accompanied with heavy rain.

The mountains offered good pasturages in places which, in the year before, were burnt at the approach of spring, as is practised in the Ukraine, in Bessarabia, among the Bashkirs and the Kirgise. We saw here and there some wild flax; and pretty often flocks of wild goats. The surface of these countries is covered with mountains, which are intersected by vallies; some open, and others very confined. The Mongol steppes are generally very stony; the soil is gravel mixed with sand. The fineness of the pastures made us desire to stop some time at Dzamyin oussou; but the koundoui of the Tsakhars, having learnt that the environs were

destitute of the means to entertain the bitketchi, the boshko, and their suite, made us change our resolution.

On the 1st of June, at noon, a heavy rain inundated the valley, and penetrated our tents, which were covered only with old felt. Eleven wersts farther, we were surprised by a second shower, accompanied by hail and loud claps of thunder; the whole road was inundated, and we were completely wet through. Half an hour afterwards the sky cleared up; there had been no rain in the mountains. At eleven o'clock at night we arrived at Ikhé oussou (abundance of water), or Oulan khochou (red rock). The weather was very cold.

On the 2d of June the night was very cold, but the moon shone bright. Towards day-break, a high wind from the south-west arose, which continued the whole day, dispersed the clouds, and purified the atmosphere.

The inhabitants of these countries are very poor; they came in crowds to ask alms, and were very well contented with the biscuit which we gave them.

The exchanges in cattle are made with more advantage in the spring than in the autumn. The Russian horses are much sought for, on account of their strength.

On the 3d of June, after travelling about three wersts, we reached the point where the

great road of Goundjou dzam turns to the north; another road to the north-east, that of Argali, is generally taken by our Missions going to Peking. About a werst and half from the place where the roads divide, we ascended a pretty steep mountain, and then proceeded seven wersts and a half between hills, to the east of a lofty chain of mountains. At ten o'clock in the morning, we halted opposite the well of Khadyin oussou, the water of which is very good. It is situated to the west of the road, near a rock surrounded with sand hills, covered with derissou (stipa pennata). Hares were very plentiful here.

The cold south-west wind continued through the day. In the afternoon the sky was darkened by clouds, which passed in the direction of the mountains. It rained a great deal during the night, and the wind, which had veered to the north, was very high, and dispersed the clouds.

June 4th. — We set out at nine o'clock in the morning, and after travelling 30 wersts, reached the station of Ougoundouin khachatou. For about two wersts we proceeded along the high road, directly north; then turned considerably towards the west, and for five wersts farther continued to ascend. The rain had moistened the sand on the plain, and the steep places which we had to pass over, so that the road was much

more convenient for travelling. On the top of the mountain there is an obo. We then followed a winding path between mountains, on the top of which lofty granite rocks appear like ruined buildings. We afterwards crossed the Oulan daba, a high and rude mountain, from which the descent was very rapid into a narrow defile between high mountains, leading to the valley of Tcheloun ongotso (stone boat), inhabited by some of the emperor's shepherds. We then came to a plain 10 wersts in length, and having crossed a branch of mount Khak, entered another plain of very great extent, bounded in the distance by the high mountains which separate the country of the Tsakhars from that of the Sounites. Numerous flocks belonging to the emperor were at pasture in these plains. It is 10 wersts from the mountain Khak to the following station. The three last are over mount Ougoundoui, which is situated to the north. Our tents were prepared beyond this mountain, in the territory of the western Sounites, which begins at this place. Here, too, we may place the commencement of the sandy steppe, known by the name of Gobi.*

* In Mongolia, the name of Gobi is given to every steppe destitute of water and vegetation, as they designate by the name of Khangaï, every place where the mountains are covered with wood, and where the valleys abound in grass and water.

Near this station, and at the foot of the mountain, is the bed of a lake now dry; towards the north, there is a well of good water, and another towards the east, near a camp, inhabited by shepherds. The pasturage is bad.

We were welcomed to the station by two dzanghin of the Sounites, one of whom wore in his hat a blue button and a peacock's feather, a distinction which had been conferred on him by the late emperor, for the skill and courage which he had displayed in one of the imperial hunting parties.

CHAP. VI.

JOURNEY THROUGH THE COUNTRY OF THE SOUNITES.

On the 5th of June, at daybreak, we had a north wind, and a considerable degree of cold; the thermometer was 5° below zero; probably there had been a fall of snow in the vicinity. In the evening we arrived at Seoudji.

We had travelled the first eight wersts over the heights to a clayey mountain, which on the south side had a steep and difficult ascent. We then descended into the deep valley of Tsaptchir, where there was an assemblage of about twelve tents. The remaining twenty-two wersts were through a steppe, by a level road, to Seoudji. The grass, having been refreshed by the rain, was very good, which circumstance had attracted a great many Sounites to the spot; we saw a great many bustards and wild ducks. Larks had been more rarely seen since the commencement of the desert of Gobi; the most common birds were cranes, ravens, and black ducks. Many horses belonging to the emperor were near a salt lake, to the east of Seoudji.

Seoudji is situated on a sandy declivity on the right side of the road; to the south, in a deep

valley, are two wells, the water of which is abundant, and very good.

June 6. — The weather was fair and warm till the afternoon, when it began to rain.

Near the station to the right of the road, we observed a square stone, on which the Tibetan prayer, "Om mani bat me khom," with a Mongol translation, was inscribed.

It rained the whole day of the 7th; the wind was again in the north. At eight in the evening we arrived at Kobour (bridge).

For fifteen wersts, the road was level and good, over a gravelly soil. Towards the left, we saw the habitations of Ouidzyn, toussoulaktchi of the Sounites, consisting of seventeen tents, and towards the east, the well of Koudouktou; the whole of this district is called Enke baïn (eternal plenty). The servants of the toussoulaktchi told us, that their master possessed 500 horses, 300 oxen, and 2,000 sheep.

A lama who came from the residence of the toussoulaktchi, with two camels, brought the sacred book Gandjour, to read in the tent of an officer of the Sounites. The lama and his attendant were very well dressed, in yellow garments.

Beyond Enke baïn, we travelled five wersts northwards, amidst marshes, and fifteen wersts over sandy hills. To the right are eminences bounded by the deep sands, which we had crossed

the preceeding winter, between Shara boundourgounà, Dourmà, and Tsakildak; this is the real desert of Gobi. The proper road Goundjou dzam, is parallel to that of Argali, but is not so sandy. The poisonous plant called souli, grows in these parts.

About a werst before we reach Kobour, there is on the right side of the road a salt lake belonging to the banner; it is a werst in circumference, but not deep, and abounds in salt, which is deposited on its banks, where, at this time, there were large heaps of it, several of which were covered with earth to secure them from the sun. The salt is white, and has no adventitious taste.

Saline streams flow from the heights to the east and west, towards this lake; in general salt lakes are very frequent in this country. The inhabitants sell the salt at Dolon nor, Kalgan, and Koukoukoto.

A werst from this station is a well of clear water, though rather brackish.

On the 8th of June we arrived at Khadatou. After proceeding one werst, we descended into a large valley, where the road turns to the south-west; to the left there is in the distance a lake, and to the right stony hills. The soil of the plain was argillaceous; in several places the water bubbled up under the feet of our horses; the wells are only half an arsheen in depth. The

only plant found in this neighbourhood is the derissou, which affords shelter to numbers of hares and cranes.

After travelling eight wersts, we came to the hamlet of Oulan tologoï (red hill). To the right there is a very steep sandy mountain, and in the distance, on every side, sand hills covered with souli. The road is in general sandy, with here and there gravelly and stony spots; seventeen wersts further, we ascended by a difficult road, exposed to the sun, a lofty sandy mountain; then, turning to the left, we reached, by a narrow road, the station which was lately established; the whole country through which we had passed was sterile, and the vallies without water.

Nevertheless, we saw in those sandy tracts, tents and small flocks of sheep, cows, and horses. The cattle, especially the horses, were small, but very strong.

The station of Khadatou, situated on a sandy eminence, extending from east to west, is surrounded by high hills, and nearer to the tents there are blocks of granite. The valley contains two wells of good water; but there was no pasture whatever for our cattle.

On the following day, we arrived at Koudjir oussou; after proceeding five wersts through a sandy and mountainous country we came to a high road to the right. A werst from Khadatou, a stream of salt water runs to the north. At

the distance of two wersts, on a gravelly soil, we turned to the right, and having passed a deep valley, arrived with great exertions at a sandy mountain; twelve wersts further, we met with a salt lake, and a well of very good water. The Mongols call this place Khourka; it is only three wersts from the station; but we had another high mountain to cross before we reached it; some Mongols had put up their tents here. At some distance to the east of the station, is a salt lake, and a well of muddy water. A great many horses belonging to a rich nobleman, were grazing in the environs to the west; and near the station, there is upon the high road a place called Mingan (in Mongol a thousand). From Mingan to Peking it is 1000 li, and to Ourga 1300; the ground here begins to descend to the north.

Here terminates the sandy steppe, which extends 120 wersts; for 80 wersts further, the soil is gravelly and equally sterile. It is also in these parts that the souli ceases to grow; the ears spring immediately from the root; they are given to the cattle, and the poor collect the seed to make a kind of gruel. These parts abound in lizards, which are smaller than ours; their forefeet are marked with red stripes.

The guides given us here were oriental Sounites, though the road passes over the territory of the western Sounites; this measure had been

adopted, in order that the burden might be equally distributed.

In the evening we received a visit from the taidzi Arachi, of the canton of Dourmy; he had kept two of our horses, which we had entrusted to him. This honest Mongol rendered great service to our preceding Missions, in 1807 and 1820.

June 10. — The night was cold, and the west wind blew the whole day, during which we halted for the sake of our cattle, which were much fatigued, by travelling in three days about a hundred wersts, in a very bad road.

At eight o'clock the following morning we resumed our route, and at three o'clock in the afternoon we halted at the station of Boroldji, thirty wersts from the preceding station.

For five wersts we crossed the steppe towards the west, before we reached the high road, which inclines to the north, and goes through the great plain of Tamtchin tala; the ground is covered with gravel, mixed with sand and coloured stones which look like flint. This road is so smooth and level, that it might be supposed to be artificial. At the end of twelve wersts, we saw some heights, called, by the Mongols, Taboun tologoi (five hills). Eight wersts further rises the Sain touchétou olo (good support), a sandy mountain, over which we passed. Numerous herds of camels and very fine horses belonging to the

taidzi Namtdjil, were at pasture. The other ten wersts are through the plain; the station is situated at the foot of hills which extend from east to west. In the neighbourhood are two wells.

A crowd of persons, attracted by curiosity, had assembled round my tent; among them was the taidzi Namtdjil, a young man thirty years of age, extremely fat, which is very rare in this country, and is considered among the Mongols as a deformity. The chiefs of the station told us that he was very rich, and that his horses were considered as the best and handsomest in the whole banner.

A poor taidzi of the fifth class, a descendant of princes, lived in this neighbourhood, and subsisted entirely by the chase. Yellow foxes and wolves are very common in this canton.

On the following day we arrived at the well of Dzam yin khoudouk, situated near the road, 21 wersts from the preceding station.

For 15 wersts the road had been gravelly and level. The steppes of this region are perfectly sterile; there is neither grass nor water, and consequently there are no habitations. We then descended into a deep valley, by the steep declivity of the Naratou; it may be considered as the shore of a vast lake. The fragments of it form large heaps of clay and stones, which rise in the shape of lofty towers. The valley itself is covered with argillaceous hills,

overgrown with boudourgouna, the robinia pygmæa, and the tamarind. We travelled four wersts among these hills beyond the Dzamyin boulak, a salt stream which is very turbid, and emits a sulphurous smell; its surface was covered with wild ducks. The two last wersts were over a hill of whitish clay, where our tents were erected near a well.

The wind blew from the north-west with so much violence, during the whole day, that it threw down one of our tents; it dried up the grass, which, since the spring, had grown to the height of three inches. For the five last stages we had met with no good pasture, and our cattle suffered greatly in consequence.

Towards evening a Mongol caravan of forty camels, on the way from Ourga to Kalgan, with goods from Kiakhta, halted opposite to our tents. The camels were extremely lean; and we learnt, with much regret, that the country through which we were going to pass was entirely destitute of pasture.

June 13. — The heat was very oppressive; a south wind rose towards the evening, and the western horizon was covered with clouds, which made us hope for rain; in which, however, we were disappointed.

In order to keep up a good understanding with the bitketchi and the boshko, of whom the latter had suffered severely by the cold, and requested

permission to travel in our carriage, I proposed to Ourgeutai to use my carriage, as the bitketchi had done the year before, as I travelled on horseback.

June 14. — At daybreak it was very cold, and rather gloomy; but soon after sunrise the heat was again oppressive. Fortunately, the air was cooled by a breeze from the south-west.

We set out at seven o'clock in the morning, and crossed a steppe, the soil of which was gravelly. Proceeding about eight wersts, we perceived mount Kharadou (visible at a distance). Here and there were scattered tents, and cattle, chiefly camels, grazing round them. Seven wersts farther we descended into a deep clayey valley; it was a desert which presented the image of desolation, destitute both of grass and water. This valley extends five wersts, as far as Iren, a station to the left of the road, among rocks, where there is a well of brackish water. Farther to the east, beyond some sandy hills, is the salt lake of Iren nor. Laurence Lange, who crossed this desert in the beginning of the eighteenth century, reckons, that this lake may be about three wersts in circumference; it is in reality only two. It belongs to the Vang of the Baroun Sounites, who allows the Mongols of his banner to collect salt from it. A camel load is sold on the spot for about four shillings English. This lake is under the protection of a

dargoui and four boshkos. On account of the drought there was very little salt in it at this time. After heavy rains it is abundant.

At this station the eastern Sounites, who were our guides, were replaced by a taidzi of the same tribe, but of a different squadron, who was to accompany us to the country of the Kalkas.

There are among the Sounites a great number of taidzi, or nobles, who, by their poverty, and their pride at the greatness of their ancestors, may be compared in some measure with descendants of some illustrious European families; they are the last poor offspring of a long line of princes. Besides the lands assigned to them, the banners give a taidzi of the first class eighteen labourers; to one of the second class, twelve; of the third, eight; and of the fourth, four. The taidzi of the fifth class belong to an inferior degree of nobility, and are ranked with the common Mongols. According to a regulation still in force in China, when the taidzi arrive at Peking, they must present to the emperor live sheep; which they often hire in the market. When the emperor condescends to accept them, he gives to these taidzi ten liang in silver, out of the public treasury (the best sheep is sold for no more than five liang), two measures of rice, and four pieces of nankeen. If the offer is refused, the taidzi obtains only

five liang in silver, and one measure of rice. This custom, established when China still feared the Mongols, is daily falling into disuse.

Some Sounites who inhabit these parts wear Chinese summer hats made of bamboo roots. The Mongols of Kalka despise this foreign fashion.

June 15. — At seven o'clock in the morning we set out, proceeding towards the north. Immediately on leaving the station we had to ascend an eminence, and then, passing a plain for two wersts and a half, came to a mountain, on the summit of which was an obo. This road was very fatiguing, being covered with sharp pointed stones. Beyond this was a long sandy plain, intersected by good pastures. The remainder of the road was among the defiles of a mountain, extending as far as the station of Koutoul; a distance of 12 wersts.

This road was much more fatiguing and destitute of pasturage than that of Argali, which is further to the east. This scarcity of grass arises from the great elevation of the country; it is stony, and people travel through it, at all seasons, more in carriages than on horseback. This is also the road by which cattle are driven to Kalgan for sale, which is another cause of the want of pasture.

As the moon did not shine during the night of the 15th of June, we could not think of

setting out early; but after eight o'clock in the morning the heat was very great. Our departure was delayed till the afternoon.

The journey to Tougourik (small circle), the next station, was as fatiguing as that of the preceding day. At the third werst, to the left of the road, there is a deep well of good water, opposite to which is a lake quite dried up. Would it be thought, that in these sterile parts we met with several tents; abodes of complete misery.

Seven wersts farther we descended some rocks towards the west, into a sandy narrow valley which crossed our road. From that place to the station, we passed over hills covered with blackish gravel, and fragments of rock. At a distance to the west, we distinguished the white walls of the temple of Soudjou soumé, situated at the foot of the mountain. This temple is inhabited by a lama who founded it. His name is Dalaï koutouktou, and he is eighty years of age. The lower grounds were covered with excellent grass, quite a novelty to us. Descending into an extensive valley, surrounded by mountains, we found, close to the road, a deep well, the water of which was cool and very good.

The south wind, which had begun at midnight, blew during the whole of the 19th, on which day we halted.

Towards the east was a lake, then dried up,

but which is full after heavy rain. There are a great many similar lakes among these mountains.

We were visited by a Chinese merchant, who had come on foot from Ourga; he was a native of the province of Chan si, and had long carried on trade with Ourga and Kiakhta. Having lost large sums at play, he was going to Kalgan to his eldest brother, to request his assistance. He told us that we were expected at the first station in the territory of the Kalkas by the toussoulaktchi Idam dzap, the old and faithful guide of the Russian Missions.

The morning of the 18th of June was cool, with an easterly wind. At eleven at noon we arrived at Khailassoutou.

We first passed sandy hills of considerable extent, which we found it difficult to ascend. Eight wersts farther we reached an extensive eminence, composed of red clay; it inclines to the north, and is divided by large vallies, in the direction of east to west, from more distant mountains. Four wersts farther we descended a salt plain, through which we travelled the last six wersts.

The valley was covered with mat-grass, or feather-grass, and produced no other plant fit for cattle. These places, which are surrounded by mountains, afford a very agreeable prospect at a distance. About two wersts from this

station, to the east of the road, are the ruins of a wooden temple ; the lama who was its founder, died before it was completed, and nobody was willing to finish it. There being no pasturage, the road was destitute of habitations; there were four very wretched ones near the station.

About two wersts from this station, the mountains to the west were covered with elms, which appeared at a distance like black spots. In one of the great clefts of the rocks we found thirty trees, and a well of good water which issues from the rock. Apricot trees were growing in many places upon the heights. To the south there is a view over an extensive plain ; the blue mountains which bounded the distant horizon, presented an agreeable and majestic coup-d'œil. To the north, a narrow and sandy road divides, and leads to habitations at no great distance. Some Mongol girls came to draw water when we were at the well. On seeing us, they were at first embarrassed ; but on our addressing them in the Mongol language, paying them some compliments, such as are usual in these steppes, their apprehensions were dispelled. We conversed with them for some time and parted, with a promise on our side to meet them again, some years afterwards, at the same place.

The sight of elms (in Mongol, khaïlasou), in these barren steppes, appeared to us as a kind of prodigy. This proves that it would not

be difficult to introduce agriculture in these parts, if there were any fixed habitations; for the soil is very favourable.

June 19th. — A violent east wind blew the whole night; at sun-rise it rained, but the wind soon dispelled the clouds.

We set out at six o'clock from Kailassoutou, and after travelling 20 wersts, arrived in six hours at Gachoun, the first station in the territory of the Kalkas.

Our road lay at first to the north-east, through the same valley in which the last station was situated; we then turned to the north, and having passed a small encampment, proceeded nine wersts, sometimes over stony eminences, and sometimes through the vallies between; the last of which was very extensive, and was formerly watered by a rivulet, now dried up. The pasturage was very good. We here saw several Mongol tents.

After travelling in this manner about fourteen wersts, we arrived at mount Oulan khada, which divides the country of the Sounites from that of the Kalkas. Oulan khada, in Mongol, signifies red rock; and in fact it is principally composed of red granite. Elms grow in the clefts of the rocks; and there were a great number of tents at the foot of the mountain.

A werst from this station we were received by our old friend the toussoulaktchi Idam. On

our arrival he invited us into his tent, where he regaled us in the most friendly manner with brick tea, ourma (dried plums), dried cheese, and mutton. After the usual enquiries respecting each other's health, Idam told us that every thing was going on well upon our frontiers, and that nothing important had taken place in the course of the year. He regretted the loss of our cattle in the preceding winter; and added, that Demit, from whom we had received thirteen camels the year before, had lost fifteen out of the twenty-three we gave him in exchange.

We passed about an hour with him, and then returned to our tents, of which the Kalkas had erected only two for the Mission, after the example of the Sounites.

Two hours afterwards he returned our visit, and we made him various presents, with which the old man was much pleased. We told him on what occasion, and with what intention I had presented to the tribunal of foreign affairs, a petition for the supply of the Mission with cattle on the journey, and the decision of the tribunal upon it. Idam informed me that the vang of Ourga had received from the tribunal notice of the departure of the Mission at the end of the fourth month; and at the same time an invitation to co-operate in providing for the safety and convenience of its journey to the Russian frontiers; according to ancient custom.

The vang immediately sent Idam to conduct the Mission through the country of the Kalkas; but as no former order had been given in that province to supply us with Mongol cattle, Idam having previously learned that the Mission had been so accommodated in the country of Tsakhars and the Sounites, sent an express to Ourga, requesting the decision of the vang. He assured us, however, that while expecting the answer, we should meet with no difficulty in our journey.

We afterwards visited the bitketchi Fou lo je, and requested him to continue his attention to us through the territory of the Kalkas. He was much pleased with this, for, knowing the regard of the vang for the Russians, he was afraid that we might unite with Idam, who possessed his confidence, and neglect the Chinese.

The Sounite guides having placed the Mission under the care of the toussoulaktchi of the Kalkas, and received from him a written acknowledgment, came to take leave of us. In return for their having provided camels and horses for our baggage for four stages, I presented the five guides with four fox, and two sable skins, and two skins of morocco, for which they were very grateful.

CHAP. VII.

JOURNEY THROUGH THE SOUTHERN PART OF THE COUNTRY OF THE KALKAS TO OURGA.

JUNE 20. — This day we halted. The night was very cold, and a high south wind blew the whole day.

At ten o'clock on the following morning we set out, and at seven wersts from Gachoun reached the summit of a mountain, whence we commanded a view of the valley in its whole extent. We proceeded about four wersts between hills, having on our right a chain of rocks, called Dzabouk oulan daba, which extends towards the east. We descended by a steep declivity into a large plain, where we met a Chinese caravan which was going from Kalgan to Ourga, with 150 carts, each drawn by one ox, and loaded with brick tea. The drivers were Mongols of the district of the Tsakhars. They took one liang, and four tchina in silver, for the carriage of a hundred kin (about 126 pounds). This caravan had been already 40 days on the road, and had halted six days at this place.

Five wersts farther we came to a rock, called, in Mongol, Erdeni obo (the precious heap),

which resembles a large edifice in ruins. There is another rock a little further to the east, and considerable eminences extending towards the west; part of which consist of red clay. From the obo, where there is a well, to the station, which is a distance of eight wersts, we went first through a clayey tract, and then by an even road with a gentle descent. We met a great many Sounites returning from Ourga, whither they had gone to pay homage to the koutouktou. They had already passed nine days on the road.

We at length reached some mountains which almost block up the way. A great many elms grow in this place. Having passed through a narrow defile, we reached the station called Oude, situated near a well, in a stony valley surrounded by mountains. The toussoulaktchi treated us, upon our arrival, with brick tea, milk, &c. We received similar proofs of hospitality among the Kalkas, till our arrival at Kiakhta.

Oude, in Mongol, means gate; a name very suitable to the issue from a defile into the plain. At the commencement of our journey, we mentioned places among the Kalkas and the Sounites, on the winter road, which bear the same name.

It is said by some, that this defile is the entrance to the desert of Gobi, which extends 280 wersts to the habitations of the Tsakhars. We

also met with such gravelly and stony tracts in the neighbourhood of the river Tola. The Chinese call Gobi by the name of Shamo (sandy steppe); which, in my opinion, is more suitable to the sandy tract to the south of the territory of the Sounites, which is about 125 wersts in breadth.

At eleven o'clock the heat was extreme. The wind dispelled the clouds; but from four o'clock till sunset, we had a violent storm, which filled the air with dust.

Having nothing more that I could give to our Mongol guides, I sent to ask the bitketchi Fou laoye permission to offer them money; he would not consent to this proposal on account of the strict orders given him by the tribunal. My messenger had scarcely returned with this answer, when the old nerba of the bitketchi came and proposed to me to purchase of him a dozen snuff-boxes, made of a kind of composition, in imitation of precious stones, which his master had brought from Peking. I thought it best to consent to this arrangement, and paid about two shillings English a piece for them. The Mongols received these snuff-boxes with much pleasure as a proof of our regard.

On the following day we arrived at Sendji, after travelling 33 wersts. The west wind blew the whole day.

There are two roads leading from Oude to

Ourga; one going straight to the north, and passing by mount Darkhan, which is 200 wersts to the south-east of Ourga, is frequented by Chinese caravans of carts. Our Mission had travelled by it in 1808. The other inclines more to the west. To equalize the burdens imposed upon the banners, the Mongol administration had ordered the present Mission to take the second road, which is the continuation of that of Goundjou dzam, or road of the princesses.

Proceeding north-west, we went two wersts by a beaten road to an eminence, from which we gradually descended six wersts into the marshy valley of Dolodo, where there are two deep wells; the water is muddy, and not more than an arsheen from the surface. From this place we had to ascend four wersts to the summit of a craggy mountain; and three wersts farther among the mountains, to a spot where large blocks of granite lay scattered about. We then passed over low eminences covered with pretty good grass, but destitute of wells; for which reason we did not meet with any tents. But the inhabitants of the steppe come here in the winter, when they use the snow instead of water. The soil is white quartz; which at a distance has the appearance of marble. We then passed through a valley covered with derissou and bourdourgouna; and on all sides are eminences,

with immense blocks of stone scattered on them. Two wersts before we reached the station, the sandy mountains, on which there were great piles of white and grey marble, rendered the road very fatiguing. Towards the east of the station is mount Adzarga (stallion), which is of a blackish colour. At the foot of hills of white marble, which extend to a considerable distance, there is a well, the water of which was better than any we had met with in the steppes. The valley was covered with Mongol tents, and large flocks of sheep and herds of camels.

Sendji is kept by vassals depending on a convent. On the west is the temple of the lama Noïn koutouktou.

On the 24th, we set out early, having to travel thirty wersts to Oulan khoudouk, the following station. Six wersts from Sendji, the country rises; to the east we saw at a distance mount Kektchin, and nearer to us Tsagan tougourik; we then passed mount Chouboutyin khara, which is pointed and insulated. Farther to the east is mount Chanaga. The valleys were broad, and large tracts were covered with salt, in a state of efflorescence; on the declivities there are many carnelions and agates. Eleven wersts from Sendji, on the left of the road, we saw the promontory of the chain of mountains, called by the Mongols Ourgoun oulan, at the foot of which is a well of good water; here too we saw an

elm, the last we met with on this road. The surrounding country was covered with verdure, and had a very pleasing appearance. Eight wersts further is mount Oudoyin ola, the summit of which looks like a rampart. Having passed through a narrow valley, we reached the station which receives its name Oulan khoudouk (red well), from an extensive neighbouring plain of that colour.

June 25. — Our road on this day was less mountainous, but fatiguing on account of its length. About half way from the station, we had a view of an extensive plain between the mountains, and having passed several eminences, came to the well of Oudzour at the foot of the mountain, near which there were herds of oxen, and a Mongol encampment. Thus far the soil is for the most part gravel, after which the road lay over low sand hills, with a sensible descent towards the north. Three wersts from the station, there were extensive salt marshes and lakes.

The whole of this marshy plain is covered with the robinia pygmaca and derissou, which, when the wind blows, have the appearance of a waving corn-field. Here the derissou grows to the height of five feet or more; there are also some reeds. Hares, cranes, and wild ducks, are very common in this plain.

June 26. — On this day, during which we

halted, the weather was very warm. Some lamas and Mongols of the lower class, passed us on their way to a celebrated obo. Like the Bouriates and the Tunguses of Siberia, they meet in the temple once or twice during the summer. The lamas recite prayers, and the heads of families give entertainments, followed by diversions, such as horse-racing, wrestling, archery, &c. This assembly continues five days or more. The anniversary of the dedication of an obo is a holiday for all the inhabitants who have contributed towards its erection.

June 27. — We set out at five in the morning, and after a fatiguing journey of 35 wersts, reached at four o'clock in the afternoon, the station of Oulan tologoi (red hill). We first crossed a narrow plain covered with good pasturage; the soil is gravelly, and in many places there are fragments of stones of various colours. During the first five wersts, we saw on the side of the road some tents, and great numbers of sheep and camels. Seven wersts farther, we came to a road which joins that of Darkhan, from which it is 10 wersts to the well of Khadain khochou, where Lawrence Lange halted with his caravan, the 24th of October 1727.

On an eminence situated towards the north, near the well of Khadain khochou, we saw the blue tents of the Gheghen or koutouktou of Barin, who was going on a pilgrimage to the

mountain of Ou thai chan, in the Chinese province of Chan si, where there is a great number of temples of Fo, in one of which the last koutouktou of Ourga ended his days.

Among the hills which we had to pass, there was one abounding in red stone, from which circumstance, the following station had obtained its name. The pasturage was good, but the wells were too distant, and the water in them muddy, and in small quantity.

The preceding station was the last of the banner of Merghan vang, in the territory of the Touchetou khan, which begins at Gachoun, that is the southern frontier, between the country of the Kalkas and the Sounites. Oulan tologoi, and the following stations are in the district of Djandjoun beilé, under the dominion of Tsetsen khan. But to make the burdens equal, they are supported by the banner of Khardal dzassak, which is also in the territory of Tsetsen khan to the east, beyond the road to Darkhan, near mount Noin. The country occupied by this division, extends to Ourga, and farther eastwards to the Russian frontier.

We obtained three camels from a rich lama residing in the neighbourhood, giving for each two of ours, which were so exhausted, that they were unable to proceed. In general, the Mongols in these parts have great numbers of fine camels, sheep and horses. At ten o'clock at

night, I received a visit from our friend Idam. The reason of his coming at that late hour, was to inform us that he had received from Ourga the resolution of the Vang, and the Amban, that Mongol camels and horses should be furnished as far as was necessary for conveying the baggage of the Mission, without remuneration. We accepted with gratitude this proof of the kindness of the governors of Ourga. Idam told me, at the same time, that the Vang would set out on the 29th of this month, and go as far as Kiakhta to inspect the post-stations, and would return to Ourga in twelve days, by the time the Mission should arrive there.

On the 28th, we arrived at Ouidzyn. For 12 wersts we went through a level steppe; the grass, as at the preceding station, was good and pretty high; the soil gravel, with small fragments of coloured stones. Mountains began to appear in the distance, and nearer to the west is a bed of red sandstone.

The well at the station is deep, situated in the middle of a hollow, between blocks of granite and sand hills, which are covered with feather grass. From the negligence of the Mongols in not surrounding the edge of the well, with a wooden enclosure, as usual, all kinds of dirt fall into it, and spoil the water, so that we were obliged to clean it, and surround it with sand, that the fresh water which collected in it might

be fit for use. This was not the first time that we had been obliged to use this expedient.

On the following day (29th), during which we halted, a high north wind filled the air with dust; after which we had a fall of rain and lightning in the horizon.

On the 30th we had a very bleak east wind. The appearance of the steppe remained the same, and there were no habitations. For 11 wersts we passed through a plain, strewn with coloured stones, and covered with pretty good grass, to mount Khongor, on which there is an obo of white quartz. At the distance is a chain of mountains of moderate height.

On the road we met a lama, and a Mongol, from the principality of the Kalkas, who had been to pay their respects to the Koutouktou at Ourga. They told us that the four next stations were destitute of pasturage. The station Boukhain mo oussou is near the great mountain of Boukha ola (ox mountain).

Mo oussou signifies bad water; and in fact the well, which is half a werst to the south, being entirely open, contains dirty and ill-tasted water. The worst, however, was the want of grass for our cattle. The neighbouring valleys and mountains, on one of which is a large obo of quartz, were quite parched by the long drought.

Boukhain mo oussou is almost parallel with the district of Olon baichin, on the road of Argali, a day's journey to the east of our present route. One of the Mongols, who had passed ten years on the frontiers, opposite our station of Tchindant Touroukouiev, knew several Russian words, which he pronounced very indifferently. The office of these guides is a very great hardship; for though their commission was but for a very short time, they had been obliged to come from their encampments on the banks of the Keroulun; a distance of ten days' journey, or 500 wersts.

July 1. — At sunrise it was as cold as in the month of September, a violent north wind blowing for some hours. We set out at five o'clock in the morning, and at eleven arrived at Mogoitou (abounding in serpents). Our road was in a westerly direction, alternately over stony mountains, and in narrow deep valleys. Four wersts from the preceding station, we saw, on the right hand, a lake surrounded by several tents; and further to the east, the summits of the chain of mount Gourban Mandal, in the country of the Kalkas. Half way, we saw the trace of two lakes now dried up; and half a werst farther, a rock of white marble.

The narrow valley in which the station is situated, is surrounded by high rocks, which

are traversed with veins of white and grey marble. The water in an open pit was so bad, that even the horses would not drink it.

On the following day we arrived at Khododo, after a journey of 23 wersts over high mountains, of which both the ascent and the descent was very deep. About half way from Mogoitou, we found a good well in a deep valley; but neither tents nor cattle were to be seen. The country appeared as if it had been laid waste by an enemy, or desolated by some pestilence. This was an effect of the long continued drought. At the distance of 20 wersts to the east of our road, we saw the mountain of Otzol; to the north of which are the habitations of the Djandjoun beilé, who possesses considerable tracts of land in the territory of Tsetsen khan. These possessions are celebrated among the Kalkas for the wealth of the inhabitants, and the beauty of the domestic animals; particularly the horses. The mountains which we passed were of red granite, quartz, and white and grey marble.

Three wersts before Khododo, the road of Goundjoun djam, which from Oude goes to the west, here suddenly turns to the north. Our tents were in a narrow valley, on the left of which rises mount Narada (of the sun), crowned with immense rocks of granite. The soil is sand mixed with clay; the grass was dried up,

and derissou grew here in abundance. Opposite our camps were two wells of good water.

This station, as well as the next, are maintained by the banner of Akhai koung, director of the police of Ourga.

July 3. — The cold was very sensible at six o'clock in the morning. We arrived at the wells of Khapkaktou at one o'clock in the afternoon, a distance of 25 wersts.

Near Khododo the road turns to the north-west. Half way we met with a well of good water; and near it a small river issuing from the foot of a mountain. Six wersts farther, Otzol presented itself to our view. At some distance to the north-east runs the great chain of the Sansar mountains, from which the view commands an immense horizon.

The road was intersected by valleys and mountains; one of the former abounded in carnelions, calcedonies, &c.

The well of Khapkaktou is near a lake now dried up; the earth had fallen into it, and we could scarcely obtain sufficient water to drink.

There was no pasturage; though there was a greater abundance of plants than at the three preceding stations; particularly wild garlic.

On the 4th we proceeded four wersts on the slopes of the mountains to the well of Boulen, situated to the right of the road, at the foot of a mountain where there is a small lake, or rather

a marsh; and a hundred toises further a spring of fresh water. We then ascended five wersts by a narrow path to an eminence, from which we again saw the Otzol, and many mountains in the horizon. The well of Gachoun is situated in a deep valley four wersts farther. To the north, at the foot of the mountains, there were a great many tents, and numbers of sheep, camels, &c. Beyond, we had to climb a lofty steep mountain; and ten wersts farther came to the well of Dzamyin oulan khoudouk (red well on the road). Near this station there were several tents of nomade Mongols, attracted to the spot by the abundance of water and pasture. Wild garlic is very common. This station, and the following, are maintained by the banner of the Djandjoun beilé, as inspector of the troops of Tsetsen khan. There is a djandjoun in each chanate of Kalka; they are under the command of a dzianghiun-in-chief, or Mantchoo inspector-general, who resides at Ouliasoutai, and commands all the Kalka troops; particularly those posted along the Russian frontiers. In case of war, he puts himself at their head. These sub-inspectors are obliged to go every three years to Ouliasoutai on business connected with their duty, and pass four months there. This year it was the turn of the Djandjoun beilé; but he being prevented by illness, the Khardal beisé took his place.

July 5. — We halted; the weather was cool. The bitketchi was obliged to confess the inconveniences of our mode of travelling. It is difficult to procure cattle strong enough to go in autumn from Kiakhta to Kalgan, a distance of 1200 wersts; and very troublesome to return in summer by a road which is very fatiguing, on account of the high mountains, deep sands, and want of water and pasturage. The bitketchi thought that it would be better that the Missions coming from Peking should make use of Mongol horses and cattle.

July 6. — The road lay through two valleys, separated from each other by mountains. The fine pasture had attracted a great number of Mongols, of whom we counted in the first valley, twenty-five tents, with camels, horses, and sheep grazing round them. We also saw a caravan of pilgrims of the banner of Merghen vang, who were returning from Ourga.

The well lay half a werst to the west of the station; the water was muddy, and the pasture not so good as at the last station. At a distance to the south-east lay the Dzala, a high mountain; and mount Otzol was still visible towards the south-east.

On the 7th of July we arrived at Olon obo (many heaps). On the way, which was through valleys intersected by hills, we saw some tents and sheep. On the summit of Olon obo there

are several heaps of stones. The well at the station was in very good condition, and the water excellent. The soil is sand and gravel, with fragments of stones of various colours. Near the well we saw a great number of tents, thousands of sheep, and many camels. At this encampment there was a goldsmith, a subject of the Djandjoun beilé, who, with much skill, soon made for our toussoulaktchi pretty silver ornaments on the lid of his snuff-box, and the buckle of his girdle.

July 8th. — In a valley extending from east to west, a werst and a half from the station, there were several tents; and after the mountains, which terminate it, the well of Tsaptchir, to the left of the road, six wersts from Olon obo.

We afterwards reached the summit of a high mountain, from which we could still perceive, at a distance to the south-east, mounts Sansar and Otzol. We had then to cross a great valley before we reached the mountains of Bain khara; which, likewise, extend from east to west. On the south side we saw about thirty tents; where, as we were told, the lamas were assembled to read the *nom*, or books of the law. To the west, at the foot of the mountain, were several tents, and the well of Dzoulghetou, which is well built, and contains good water. Our station was a werst from it, on a hill opposite the

the Bain khara, which separates the country of Tsetsen khan from that of Touchetou khan, lying towards the north.

The pasture at this station, though not so good as at the preceding, was, however, pretty green, which was really surprising, considering the drought in the spring, and the excessive heat in the summer.

July 9th. — Three wersts before we reached Oulan nor (red lake), though the soil was sandy, and covered in many places with fine gravel, the pasturage was very good, and every thing announced that we were approaching a country more favoured by nature than the southern steppes of the Kalkas, and the sandy territories of the Sounites.

The station of Oulan nor is on the right of the road, on the northern declivity of a range of mountains, which surround on all sides a deep valley. In the rainy season the bottom of the valley is covered with water; but at present it appeared like a large circle of red sand. The water in the well was very good and cool.

The station is maintained by the banner of the Amban beissé, residing at Ouliassoutai. Farther on begins the territory of the Shabi, or subjects of the Koutouktou.

The east wind, which had been very high the day before, continued to blow with the same violence. At noon a little rain fell. On the

following day (10th), when we halted, we had a strong and very hot south wind.

July 11th. — Having been informed by the toussoulaktchi that the next station was very distant, we set out at two o'clock in the morning. The moon had risen at midnight; but it was obscured by clouds. At sunrise there was a little rain.

It was not without difficulty that we crossed in the dark the hills which surround the station. We afterwards went 12 wersts on an even and well beaten road, and then ascended a gentle eminence, from which we beheld the immense plain of Borghio surrounded by mountains. A chain running directly from north to south bounds this plain. In the district of Verkhneu Oudinsk, in Siberia, and on the left bank of the Djida, there is another great plain, which likewise bears the name of Borghio or Borgoi.

Three wersts farther we came to a small encampment; about two wersts from the road is lake Khaia. The valleys were covered with the finest pasture which we had seen since we left the steppe of Tsagan balgassoun. On every side there were tents, numerous flocks of sheep, and herds of oxen and horses. Seven wersts farther is lake Chakshour. We then went three wersts over hills, which extend from the place where the mountains meet towards the south, forming a very narrow chain. Five wersts farther

on we came to some habitations at the well of Borghio, where we halted; the toussoulaktchi having caused a tent to be erected for the Mission. Our taidzi told us that we had performed about half our journey; whereas other Mongols affirmed that it was 60 wersts. It is proper to observe, that if you ask Mongols whom you meet on the road the distance to any place, and they answer *kholo* (far), you must understand 25 wersts; if they say *oiro* (near), 15 wersts; and if they cry with an appearance of pleasure, *orikhon* (very near), about seven wersts. The inhabitant of the steppe, accustomed to travel on horseback, considers a distance of ten or fifteen wersts more or less, as not worth attending to; besides, he rides straight forward over the mountains and through the valleys.

The banner of the Amban beissé had fixed for our station this place, which is at the foot of mount Bain arik, to the west of the road; but the elders of the banner of the Djonon dzassak, who desired to shorten their stages, had persuaded Idam to place the station at Oulan nor, where we had passed the preceding night, under pretence that the distance from Bain khara to Borghio was too great.

During eight wersts we traversed a level steppe, where the road was covered with grass. On our left we had the mountain of Bain arik, and ten wersts to the east the colossal moun-

tain of Bain tsokto, the summit of which is red granite. It was the same that we saw last year, on the 28th of December, on our way from Gakhtsa khoudouk to Djirgalantou. We afterwards passed to the east of mount Khaptsal, and having crossed it, descended two wersts to its northern foot. There, in a narrow defile, we encamped near a well of cold and clear water, which issues from a rock. Near to us there were two miserable tents; the rich Mongols had left the place the day before, for fear cattle might be demanded of them, for the use of the Mission, which the elders of the stations very often do.

The waggons arrived at Khaptsal at two in the afternoon, having already travelled 40 wersts. As I saw the horses so exhausted by their long journey, I did not venture to go to the station, which was still distant; but, after consulting with the Chinese guides and Idam, resolved to stop here till the following morning. The toussoulaktchi was much embarrassed at having, by the advice of the inhabitants, fixed so very long a stage. Meantime the bitketchi went on with the boshko to the station. Idam did the same, leaving two taidzi with the Mission.

The next day (12th), we proceeded directly north to the defile of Kholoto, where the road called Goundjou dzam, joins that of Darkham, but we went by that of Narin dzam (narrow road), which inclines more to the west. After

going three wersts in this direction to the valley of Bilghiké, we entered a deep hollow, which extends from mount Tsantou, from north to south between high mountains, and travelled seven wersts through it. The pasture in this valley is excellent, but it is inhabited only in the winter time. We then ascended for two wersts mount Tsantou, the summit of which is a long ridge; near the road is a small obo. A great deal of wild rhubarb grows upon the mountain. We met some lamas coming from Ourga, who told us that the vang had already returned from Kiakhta. Descending into the plain of Tsantou, which is watered by streams running from the north, and the soil of which is salt, we saw a great number of tents, and large flocks belonging to a rich Mongol of the banner of the Amban beissé, who possesses 2000 sheep, 1000 horses, 300 oxen, and above 150 camels. We proceeded eight wersts in this plain, to a rock, opposite to which is another, forming together a kind of defile to the plain of Tsantou, which is surrounded by mountains. Two wersts farther, we stopped at the well of Khachatou, where two tents were erected for the Mission.

Soon after our arrival, Idam waited on me to enquire how we had passed the night in his absence, and whether we had reached the new station without accident. The bitketchi Thou lao ye, vexed with Idam, for having caused him

and his attendants to make on the preceding day so long a journey as 70 wersts, requested our students to draw up for him, in the Mantchoo language, of which he was ignorant, a report to the tribunal, on the irregular distribution of the stations in the principality of the Kalkas; but I advised them not to intermeddle in these disputes.

The station of Khachatou is maintained by the Shabi. At noon we were still able to see the three peaks of mount Bain tsokto, and towards the north mount Khanola, near Ourga.

This station resembles a large village; the Mongols resort to it in great numbers; there are tents, large flocks of sheep, herds of oxen, buffaloes, and horses. The well is superior to all that we had seen in Mongolia, in the abundance of good water, and in its construction; it is very deep and broad, and lined with deal planks.

Above 1000 horses, which are part of the innumerable herds of the Gheghen koutoukou, were at pasture in this district. There are very handsome ones among them, but many of them are old. We were assured, that they are never used for riding, and never exchanged. Khachatou is inhabited by several lamas, who take care of the flocks of the Gheghen; they are rude and haughty to strangers, as well as to the Mongols.

We had been told, that there were in the en-

virons of Ourga, buffaloes of the hairy species of Tibet (*bos grunniens*); they are of various colours, black, white, grey, and brown. Their body is long and large, the middle of their back appears to be sunk in, because the neck and the rump, on account of the stiff upright hair, seem to be higher. Some of them have horns; the head is small, the neck thin and short, the feet and tail are also short; the hair of the mane is short, but on the breast, the upper part of the legs and the tail, they have hair a quarter of an arsheen in length.

The Chinese make use of this hair for tassels to their summer caps, to their standards, &c.; but they use only the white hair. The greater part of it comes from Tangout; it is dyed at Hangtcheou, the capital of the Chinese province of Tche kiang, which is celebrated for its silk, and other manufactures. These buffaloes do not low, but grunt like pigs. They are found, both wild and tame, on the western frontiers of China, in all Tangout, and in Tibet.

On the 14th of June it was very cold: we travelled six wersts to the west in the plain of Tsantou, as far as mount Ouneghetou, which bounds it on the north. After going along the western foot of this mountain, we entered the defiles of Bain tologoi (rich hill). Two roads lead from the station of Khachatou to Seoudji, one goes to the east of the defile, and the other

to the west. Notwithstanding the ascent of the Salkitou, which is very difficult, we took the first, because it was the shortest. The ravine abounds in grass, but we saw neither habitations nor wells; it is inhabited only in the winter.

We descended for 17 wersts in a northern direction, as far as the Salkitou (stormy), a very high mountain. Rhubarb grows in the clefts, and marmots are very numerous. The Mongols eat the flesh of these animals, and their fur serves as trimming for the sleeves of their robes, and for their winter caps. Mr. Bell in his travels, speaking of the quantity of marmots, and of the abundance of rhubarb in the environs of Ourga, says, "That in those places where there are only a dozen tufts of rhubarb, burrows covered with leaves are constantly found at short distances. It is probable," he says, "that the marmots feed on the roots and leaves of this plant, and it may also be supposed that their digging in the earth contributes to propagate the seed."

From this place we had at length a view of Khanola, which is the more remarkable because it is the first in Mongolia coming from the south, and the last coming from the north, which is covered with woods. From the foot of Salkitou we proceeded for a long time between mountains, known in Mongolia by the name of Khingan, to which chain mount Khanola be-

longs. They are the highest that we had crossed since we left Tsagan balgassou. At the end of five wersts we reached a beaten road, then turning to the west, we ascended, with much difficulty, mount Seoudji, one of the highest in the chain. We descended it for two wersts by a very steep and dangerous path, which brought us to the station of Scoudji, situated on the declivity of a mountain near a well of good water.

The horizon is bounded on all sides by mountains, of which Khanola is the highest. The forests which cover it are held sacred by the Mongols. At the time of our arrival the Kalkas brought to the well a number of good horses, which they came to offer to the tutelary genii who inhabit the summit of the Khanola.

Two hours after the arrival of the Mission at the station, the boshko was sent before to Ourga, to inform the members of the tribunal of our approach.

At three o'clock we had a heavy rain mixed with large hail, which lasted about an hour. A great many Mongols passed our camp on the way to Ourga, to pay their respects to the Koutouktou.

The following day, after proceeding six wersts and a half towards the north, we ascended the Chirdyktou, a very steep mountain. There is

a tradition, that Galdan, khan of the Soungarians, being pursued by the army of the emperor Khang hi, lost upon these mountains his baggage, and even the felt housings of his camels. Chirdyk, in Mongol, means a felt covering.

Eight wersts farther to the east we reached the stream of Chirdyk, which issues on the south-east side of Khanola from a forest of larches.

At this place we had the pleasure to see taidzi Aynuchi ouidzyn of the Kalkas, who accompanied us last year for five stations. He was returning from the Touchetou khan, who lives on the Selenga, and being informed at Ourga of our approach, was induced, by his friendship for us, to come some wersts out of his road to see us again.

The station of Koul, where we arrived after going five wersts towards the north, along the eastern foot of Khanola, has been established on the road of Darkhan, for the purpose of forwarding the dispatches sent from Ourga to the banners which are encamped in the steppes. In the clefts of the Khanola there are tents, where sentinels are stationed to hinder people from ascending the mountain. The banks of the Koul were covered with tents and horses belonging to the worshippers of the Gheghen koutouktou, who resorted to Ourga from the re-

motest part of Mongolia; even from Dolon nor, near Kalgan. From Koul to the banks of the Tola, we had to travel six wersts on the Darkhan road. We beheld, with great satisfaction, the rapid stream of the Tola, which marks the boundaries of the desert steppes which we had just crossed. At four o'clock in the afternoon we arrived at the left bank of that river, where we found our baggage which had been sent before.

Idam informed us that the members of the tribunal at Ourga wished the Mission not to enter the town this day, as no preparations had been made for its reception. This proposal was disapproved both by us, and by our guides, because there were no tents on the banks of the Tola, on account of the poverty of the inhabitants; and our cattle could not find sufficient pasture. It was, therefore, resolved that we should continue our journey, and at five in the afternoon we arrived at Ourga.

Darma dzap, accompanied by twenty Mongol horsemen, armed with bows and arrows, came to meet us at the gate of the Russian convent, in the court yard of which three tents were prepared; one was occupied by the bitketchi of the tribunal of war at Peking, who was the bearer of the proclamation of the favours of the new emperor for the town of Ourga. He was afterwards to go with this proclamation to Oulias-soutai and Khobdo.

Four other tents, intended for our reception, were erected in our presence, as had been done at our first visit.

I was soon visited by Tanbai, bitketchi of the tribunal at Ourga, and by an aid-de-camp of the vang of the first class, who had in his cap an opake dark blue button, and a peacock's feather. They congratulated us in the name of the vang, and the amban, on our happy arrival, and informed us that the governor of Ourga would receive the members of the Mission on the following day. They then went to the archimandrite.

CHAP. VIII.

STAY AT OURGA — DEPARTURE FOR KIAKHTA — RETURN TO RUSSIA.

We purchased at the maimatchin of Ourga the articles we intended to present to our Mongol conductors. We paid for an arsheen of black plush, five tchina in silver; for four skins of Russia leather, one liang eight tchina; and for a dozen of Mongol knives, one liang four tchina and a half.

The day after our arrival the bitketchi of the yamoun of the town came to me, with a clerk, to take down the names of all the members of the Mission, in order to report them to the vang.

At ten o'clock we were invited to pay our compliments to the vang, who received us with much affability. Father Hyacinth having answered him in Chinese, the vang politely observed, that he pronounced this language like a Chinese of the south. He then addressed the students in the Mantchoo language; and being surprised at their speaking it so well, he remarked to the amban, that the Russians, after a few years stay at Peking, made themselves

perfect masters of the Mantchoo and the Chinese; whereas the Mantchoos, who attended the Russian school in Peking, were unable to learn the Russian. He had recently proposed to the government to remove the Mantchoo and Chinese students from Peking to Ourga, to facilitate their study of the Russian by their frequent intercourse with our countrymen. Previous to our departure we purchased several young buffaloes, giving two horses for five of those animals.

On the 19th of July, at seven o'clock in the morning, we left Ourga. As far as Koui, the first station, I was accompanied by a dzanghin and ten Mongols, armed with bows and arrows. This was a very extraordinary mark of honour. The heavy rains which had lately fallen had made the roads very bad; however, the carriages all came without accident to the mountain Gountoui, which is very steep on the side towards Ourga, and arrived safe at the station 32 wersts from Ourga. The pasturage here was very rich, and accordingly there were numerous tents, and large flocks of sheep.

On the 20th, in the morning, there was a thick fog, and the cold was very sensible, as usual in the vallies enclosed between mountains. All the vallies and mountains near the Bourgoultai were covered with flowers and rich verdure, which we had not seen to the south of

Ourga. The mountains of Narin were clothed with groves of birch, in which there is an abundance of wild strawberries. The Mongols make no use of them, nor of any kind of vegetable.

We met many Mongol women in carriages, on their way to pay their respects to the koutouktou. Towards evening we saw some Chinese carts drawn by oxen, and loaded with swine, which were purchased at Kiakhta and intended for Ourga, where the flesh of those animals is much esteemed by the Mantchoos and the Chinese. The Mongols prefer mutton.

On the 21st of July the fog was not so thick as on the preceding day; but it was cold, with a heavy dew. We reached Khountsal, and the following day came to Khorimtou.

The negligence of the Mongols is the cause that the fertile lands about mount Noinola, ten wersts from Khountsal, are not turned to any account. Hay might be made in abundance in this district, and prevent the immense loss of cattle which these people experience during the winter, when the ground is covered with snow. This had been the case last winter, and they complained to us of their great loss in sheep and camels. The horses bear the cold better. Some persons had not above thirty sheep left out of three hundred.

The river Boro abounds in fish, particularly the *salmo lenoc*. In the meadows there are

great numbers of quails. In the plain on the right of this river we observed traces of cultivated fields, surrounded with trenches, which probably served as canals to water them. When we asked why these fields had been abandoned, the Mongols answered, because post stations had been established here.

On the 23d of July we arrived on the banks of the Khara, the water of which is tolerably good. In the spring, this river overflows the country as far as the mountains, in consequence of which the grass is very high and thick. In summer, the cattle graze on the plains, and in winter on the mountains. The Mongols do not mow the grass till the month of September, when, as they say, it cannot rot in the stack; but it has naturally lost a great part of its nutritious quality.

The Khara produces a great variety of fish. We caught carp, perch, salmon-trout, tench, &c. Some of the salmon-trout weighed twenty-five pounds.

On the 24th of July I thought it best, as we had travelled five stages from Ourga, to give the cattle a day's rest, particularly as the pasture was very abundant. From this station to the Baingol, the post road had been carried over the high mountain of Mangatai, on occasion of the journey of the vang of Ourga to Kiakhta with a suite of seventy persons, the month before.

As I was unacquainted with this road, the Mission having come last year over mount Toumoukei, I resolved to go before, with two Cossacks, and some of the Mongol officers. After riding ten wersts towards the north, in a narrow defile, we passed a torrent which flows from the summit to the foot of the mountain towards the south. On the nearest mountains lie prodigious stones of various forms; and the summits are crowned with thick woods of pine, birch, ash, and various shrubs. The scenery of this spot is very grand and picturesque. We observed a great many trees and plants of the same species as are met with in the inland provinces of Russia. The road to the top of the mountain, though not steep, was very difficult, on account of the large stones, over which we could not have got the waggons without the aid of levers.

Having reached a Mongol chapel, erected on the summit of Mangatai, five wersts from the Bainola, we turned back. It was resolved to send the loaded camels by this route, and the waggons over Toumoukei.

On the 25th we reached the Bainola; and on the 26th the Ourmoukhtoui. The day was very warm. On the 27th, in the morning, we had rain. The country through which we travelled on this day was extremely beautiful: large pines grow on the sides of the mountains, be-

sides birches, asps, &c. The river Shara flows at their feet; the meadows are covered with rich herbage and groves of elms. On the other side of the river is a temple, with a red roof, behind which is a ridge of mountains, and a sandy plain covered with evergreen firs; and the valley was clothed with the golden harvest. On the whole journey through Mongolia I did not see any other place that promised so many advantages for settled inhabitants who would follow agriculture.

There is a road from the temple to the banks of the Iro, which was made on occasion of the late journey of the vang to Kiakhta, in order to shorten the distance from Ourga to the Russian frontier. Though this is now the post road, we did not find what was necessary to the accommodation of carriages; the vang himself travelled in a litter borne by four men. Persons who are in the service of the state travel on horseback. The agreeable situation of this mountain induced the vang to give it the name of Saikhan Oulou (the beautiful Oulou). There is an obo on its summit.

The soil to the north of Oulou is sandy, and the grass is consequently parched up during the hot weather. Mountains rise on every side. Having ascended mount Khara tologai (black head), which has several peaks, we saw an extensive valley, watered by the Kouitoun gol.

When we reached the station on the right bank of that river, which is formed at a considerable distance, by the union of two streams bearing the same name, we saw numerous habitations, and, for the last time, herds of buffaloes. Seven wersts farther to the west, the Kouitoun falls into the Shara, where our Mission last year, and those of 1807 and 1808, halted.

In the evening there was a storm, accompanied by heavy rain, which continued during the 28th. On the 29th the weather was mild; on this we halted on the banks of the Iro, where we found boats ready to carry us over. On the 30th we had very hot weather, but the sight of the mountains in the Russian territory, which we descried from the top of Tsagan daba, filled us with so much joy that we forgot all our fatigues.

On the 31st we arrived at Gilan nor, the last station before Kiakhta, of which town we came in sight on issuing from a forest. The heat became more oppressive, and we every where perceived the effects of the long drought; the mountains were covered with corn, ready for the sickle. After passing the Boro, a muddy stream, called by the Russians, Boura, we arrived at our station. Two interpreters from the custom-house at Kiakhta brought us, from the director, bread and salt to congratulate us on our safe arrival.

On the 1st of August, early, Mr. Goliakhovsky, the director of the customs, and other officers, the ataman of the light Bouriate troops, and two taidzis of Selenghinsk came to meet us.

At ten o'clock we set out with them, and at length entered Kiakhta.

Thus our journey was accomplished: it is really one of the most troublesome, fatiguing, and even dangerous to health, that it is possible to make by land. The uniformity of the steppes, and the slow manner in which we traversed them, have perhaps given an appearance of monotony to the narrative of our journey; but the reader may feel assured, that it is founded solely on truth.

APPENDIX.

STATISTICAL VIEW OF CHINA,

EXTRACTED FROM ORIGINAL DOCUMENTS,

BY

M. KLAPROTH.

A. CHING KING,

IN THE COUNTRY OF THE MANTCHOOS.

Ching King, in Mantchoo Moukden, is the capital of the vast countries situated to the north of the *Phou haï*, or Gulf of Peking, and of the kingdom of Corea, which is separated from it by the chain of high snowy mountains, called in Chinese *Tchang pe chan*, and in Mantchoo *Golmin chanyan alin*. This city is situated at the distance of 1470 li east north east of Peking. Its territory comprises the province of *Liao toung*, and the ancient country of the Mantchoos; it is traversed by the great river Saghalien, or Amour, and its tributary streams. To the east it extends to the sea; to the north it is separated by the lofty chain of Khinggan from Siberia, and on the west it has the steppes of the Kalkas and

Mongols; to the south-east it extends only to the Khikata mountains, which separate it from the eastern sea, the shores of which are not inhabited in these parts.

The whole country is divided in the following manner:

1. Department of *Ninggouta*.
2. ——————— *Ghirin*.
3. ——————— *Fung thian fou*, which is another name of Moukden.
4. ——————— *Kin tcheou fou*.
5. District of *Sieou yan tching*.

The revenues of the territory of Ching king, are not very considerable.

This country has its separate government, and its own tribunals; it brings in annually

In money - -	38,780 *liang*, or ounces.
In grain - - - -	58,582 *chy*.
Land tax, paid in rice - -	32,391 *chy*.
Grain collected at Ninggouta and at Bedouné - - -	20,700 *chy*.
Total	111,673 *chy*.

The province of Ching king, must not be reckoned among those of China, properly so called. That empire is now composed of *eighteen*, not of *nineteen* provinces.

B. CHINA PROPER.

1. Province of Tchy li. *Peking*, or *Chun thian fou*, is the capital of this province, and of the whole empire; the second capital of the province is *Pao ting fou*. Tchy li is 1228 li, in its greatest extent from east to west, and 1628, from north to south. To the east it has the gulf of Peking and Chan toung; on the north

it is separated from Mongolia and Ching king, by the great wall. The road to this latter province is by the gate of the fort of *Chan hai kouan* in the great wall. On the west Tchy li is bounded by Chan si and Ho nan, and on the south by the latter province and Chan toung. It is divided into seventeen departments, viz.:

1. Department of *Chun thian fou*, or *Peking*.
2. ——————— *Tsun houa tchéou.*
3. ——————— *Pao ting fou.*
4. ——————— *Y tchéou.*
5. ——————— *Tching te fou*, or *Je ho.*
6. ——————— *Young phing fou.*
7. ——————— *Ho kian fou.*
8. ——————— *Thian tsin fou.*
9. ——————— *Tching ting fou.*
10. ——————— *Ki tchéou.*
11. ——————— *Tchao tchéou.*
12. ——————— *Chin tchéou.*
13. ——————— *Ting tchéou.*
14. ——————— *Chun te fou.*
15. ——————— *Kouang phing fou.*
16. ——————— *Ta ming fou.*
17. ——————— *Siuan houa fou.*

Revenues.

	liang.
Taxes levied at Peking, or Chun thian fou -	154,173
Land tax, &c. raised by the treasurer of the province - - - -	2,334,475
Produce of the coal mines - -	32,420
Licences of pawnbrokers, and other taxes -	42,093
Produce of the salt works - -	437,949
——————— Customs at Chan hai kouan -	28,200
——————— of Tchan kia khéou, or Kalgan, in the Great Wall - - -	10,000
——————— of the custom at Thian tsin -	40,460
Total	3,079,770

2 and 3. Provinces of KIANG SU, and NGAN HOEI, forming together the ancient KIANG NAN. The capital of Kiang su is *Kiang ning fou* or *Nan king*, 2,400 li south east of Peking: that of Ngan hoei is *Ngan khing fou*, 2700 li from Peking. The province of Kiang nan extends 1630 li from east to west, and 1700 li from north to south. To the east it has the *Houang hâi*, or Yellow Sea; to the south Tche kiang and Kiang si; to the west Honan, and to the north Chan toung. The two provinces which compose it are divided as follows:

A. IN KIANG SU.

1. Department of *Kiang ning fou*, or *Nan king*.
2. ——— *Su tchéou fou.*
3. ——— *Thai thsang tchéou.*
4. ——— *Soung kiang fou.*
5. ——— *Tchang tchéou fou.*
6. ——— *Tchin kiang fou.*
7. ——— *Hoai ngan fou.*
8. ——— *Hai tchéou.*
9. ——— *Yang tchéou fou.*
10. ——— *Thoung tchéou.*
11. ——— *Sin tchéou fou.*

B. IN NGAN HOEI.

1. Department of *Ngan khing fou.*
2. ——— *Hoei tchéou fou.*
3. ——— *Ning koue fou.*
4. ——— *Tchi tchéou fou.*
5. ——— *Thai phing fou.*
6. ——— *Lou tcheou fou.*
7. ——— *Fung yang fou.*
8. ——— *Yng tchéou fou.*
9. ——— *Kouang te tchéou.*
10. ——— *Siu tchéou.*
11. ——— *Ho tchéou.*
12. ——— *Lou ngan tchéou.*
13. ——— *Szu tchéou.*

Revenues of the Province of Kiang su.

	liang.
Taxes levied on the farmers - -	3,116,826
Other taxes . - - -	46,930
Produce of the salt works - - -	93,940

Revenues of the Province of Ngan hoei.

Taxes levied on the farmers - -	1,718,824
Licences and other taxes - - -	6,620
Produce of the salt works - - -	285,282
Customs at Loung kiang and Si sin -	23,680
Duties on manufactures and customs at the gates of the town - - -	191,149
Customs at Yang tchéou fou - -	55,753
Duties levied at the sluice of Koua i tcha -	7,666
Toll at Tchang tchin and customs at Hoai ngan - - - -	201,960
Duties on salt paid at the salt works, and the custom houses of Vou hou and of Hou koung	194,026
Customs of Fung yang - - -	79,830
Customs of Chang hai - - -	25,526
Total	6,048,012

The whole of the grain which these two provinces furnish as a tax to the government, amounts to 1,431,273 *chy*. It has there sixty-five vessels for their conveyance.

4. Province of KIANG SI, (Kiang see). Its capital is *Nan tchang fou*, 2850 li south of Peking. This province is 970 li in its greatest breadth from east to west, and 1800 li from north to south. On the east it is bounded by Fou kian; on the south by Kouang toung, on the west by Hou nan, and on the north by Hou pe and Ngan hoei. Kiang si is divided into fourteen departments:

1. Department of *Nan tchang fou.*
2. ——————— *Jao tchéou fou.*
3. ——————— *Kouang sin fou.*
4. ——————— *Nan khang fou.*
5. ——————— *Kieou kiang fou.*
6. ——————— *Kian tchang fou.*
7. ——————— *Fou tchéou fou.*
8. ——————— *Lin kiang fou.*
9. ——————— *Soui tchéou fou.*
10. ——————— *Yuan tchéou fou.*
11. ——————— *Ky ngan fou.*
12. ——————— *Kan tchéou fou.*
13. ——————— *Ning tou tchéou.*
14. ——————— *Nan ngan fou.*

Revenues.

	liang.
Taxes paid by the peasants - -	1,878,682
Licences of the pawnbrokers and other taxes	4,470
Produce of the salt works - - -	5,150
Customs of Kieou kiang and Ta kou thang -	173,880
Customs of Kan tchéou - - -	46,471
Total	2,108,653

The corn which the government receives by way of taxes, amounts to 775,063 chy; and it keeps fourteen ships in the provinces for their conveyance.

5. Province of TCHE KIANG. The capital is *Hang tchéou fou,* 3300 li south south east of Peking. The extent of the province is 860 li from east to west, and 1280 li from north to south. On the east it has the Toung hai, or Eastern sea, on the south Fou kian, on the west Kiang si, and on the north Kiang su. It is divided into twelve departments:

1. Department of *Hang tchéou fou.*
2. ——————— *Kia hing fou.*

3. Department of *Hou tchéou fou.*
4. ——————— *Ning pho fou.*
5. ——————— *Tchao hing fou.*
6. ——————— *Thai tchéou fou.*
7. ——————— *Kin houa fou.*
8. ——————— *Heng tchéou fou.*
9. ——————— *Khiu tchéou fou.*
10. ——————— *Yan tchéou fou.*
11. ——————— *Ouen tchéou fou.*
12. ——————— *Tchu tchéou fou.*

Revenues.

	liang.
Taxes paid by the peasants -	2,914,946
Patents and other taxes - -	10,650
Produce of corn and salt in the eight last departments - -	501,044
Customs of Pe sin kouan - -	22,660
——————— Nan sin kouan -	26,500
——————— Ning hai kouan -	32,030
Total	3,507830,

Impost on grain, levied in the first three departments - - -	611,720 chy.
White rice - - -	66,600
Total	678,320

The government keeps 24 ships for the conveyance of this grain.

6. Province of FOU KIAN (Fou kien.) The capital is *Fou tchéou fou*, 6130 li south south-east of Peking. The greatest extent of this province, from east to west, is 950 li, and from north to south, 980 li. On the east it is bounded by the Eastern Sea and the Strait of Formosa; on the south, by Kouang toung; on the east, by Kiang si; on the north, by Tche kiang. It is divided into 12 departments:

1. Department of *Fou tchéou fou.*
2. —— —— —— *Thsiuan tchéou fou.*
3. —————— *Kian ning fou.*
4. —————— *Yan phing fou.*
5. —————— *Thing tchéou fou.*
6. —————— *Hing houa fou.*
7. —————— *Chao wou fou.*
8. —————— *Tchang tchéou fou.*
9. —————— *Fou ning fou.*
10. —————— *Yung tchun tchéou.*
11. —————— *Loung yan tcheou.*
12. —————— *Thai ouan fou*, which includes the western half of the island of Formosa.

Revenues.

		liang.
Taxes paid by the peasants	-	1,074,489
Produce of the salt works	-	85,470
Divers other imposts	- -	24,850
Customs of Fou kian kouan	-	73,549
Total		1,258,358

7. Province of HOU PE. Its capital is *Vou tchang fou*, 3155 li from Peking. Its greatest extent, from east to west, is 2440 li, and from north to south, 680. To the east it has Ngan hoei and Kiang si; to the south, Hou nan; to the west, Szu tchouan and Chen si; and to the north, the province of Ho nan. It is divided into 11 departments:

1. Department of *Vou tchang fou.*
2. —————— *Han yang fou.*
3. —————— *Ngan lo fou.*
4. —————— *King men tchéou.*
5. —————— *Siang yang fou.*
6. —————— *Yun yang fou.*
7. —————— *Te ngan fou.*

8. ———————— *Houang tchéou fou.*
9. ———————— *King tchéou fou.*
10. ———————— *I tchang fou.*
11. ———————— *Chi nan fou.*

Revenues.

	liang.
Taxes paid by the farmers - -	1,174,110
Licences and other taxes - - -	58,780
Customs of King tchéou - -	9,644
Total	1,243,534

Grain which the government receives as a tax, 96,934 chy.

Twelve vessels are kept for its conveyance.

8. Province of HOU NAN. Its capital is *Tchang cha fou*, 4550 li south-west of Peking. The greatest extent of this province, from east to west, is 1420 li, and 1150 from south to north. To the east it has Kiang si; to the south, Kouang toung and Kouang si; to the west, Kouei tchéou and Szu tchouan; and to the north, Hou pe. It is divided into 13 departments:

1. Department of *Tchang cha fou.*
2. ———————— *Yo tchéou fou.*
3. ———————— *Li tchéou.*
4. ———————— *Pao khing fou.*
5. ———————— *Heng tchéou fou.*
6. ———————— *Kouei yang fou.*
7. ———————— *Tchang te fou.*
8. ———————— *Chin tchéou fou.*
9. ———————— *Yuan tchéou fou.*
10. ———————— *Young tchéou fou.*
11. ———————— *Tsing tchéou*
12. ———————— *Tchin tchéou.*
13. ———————— *Young chun fou.*

Revenues.

		liang.
Taxes levied on the farmers - -	-	882,745
Other taxes - - -	-	30,530
Taxes on beasts of burden	-	13,880
	Total	927,155

The grain which the government receives as a tax, amounts to 96,214 chy. — It is conveyed on board the vessels of the province of *Hou pe.*

9. Province of Ho NAN. Its capital is *Khai fung fou*, 1540 li south-west of Peking. Its greatest breadth from east to west, is 1120 li, and its greatest length from north to south 1290 li. On the east it is bounded by Tchy li and Ngan hoei; on the south by Hou pe, on the west by Chen si and Chan si; lastly, on the north it has Chan si, Tchy li, and Chan toung.

It is divided into thirteen departments:

1. Department of *Khai fung fou.*
2. ——————— *Tchin tchéou fou.*
3. ——————— *Hiu tchéou.*
4. ——————— *Kouei te fou.*
5. ——————— *Tchang te fou.*
6. ——————— *Ouei hiun fou.*
7. ——————— *Hoai khing fou.*
8. ——————— *Ho nan fou.*
9. ——————— *Chen tçhéou.*
10. ——————— *Nan yang fou.*
11. ——————— *Ju ning fou.*
12. ——————— *Kouang tchêou.*
13. ——————— *Ju tchéou.*

Revenues.

		liang.
Taxes paid by the farmers - -	-	3,164,758
Licences and other taxes - -	-	12,650
	Total	3,177,408

Rice received as a Tax 221,342 chy. A military commandant is appointed, to forward it by the imperial ships, from Chan toung to Peking.

10. Province of CHAN TOUNG. Its capital, *Tsi nan fou*, is above 800 li south of Peking. This province is 1640 li, in its greatest extent from east to west, and 800 li from north to south. To the east it has the Yellow Sea; to the south Kiang su, Ngan hoei, and Ho nan; to the west, Tchy li; and to the north the gulf of Peking and the Yellow Sea. It is divided into twelve departments:

1. Department of *Tsi nan fou.*
2. ——————— *Thai ngan fou.*
3. ——————— *Vou ting fou.*
4. ——————— *Yan tchéou fou.*
5. ——————— *Tsi ning tchéou.*
6. ——————— *I tchéou fou.*
7. ——————— *Thsao tchéou fou.*
8. ——————— *Toung tchang fou.*
9. ——————— *Lin thsing tchéou.*
10. ——————— *Thsing tchéou fou.*
11. ——————— *Teng tchéou fou.*
12. ——————— *Laï tchéou fou.*

Revenues.

	liang.
Taxes paid by the farmers -	3,376,165
Licences and other taxes - -	47,850
Produce of the salt works - -	120,720
Customs of Tshing tcheou kouan, on the great canal - - -	29,680
Total	3,574,415

The grain which the government receives as a tax, amounts to 353,963 chy; it is conveyed to Peking by 12 imperial vessels.

11. Province of CHAN SI. *Thai yuan fou*, its capital, is 1200 li south-west of Peking. Its greatest breadth from east to west is 880 li; and its extent from north to south, 1620 li. On the east it is bounded by Tchy li and Ho nan; on the south, by Ho nan; on the west, the Yellow River divides it from Chen si; and on the north it is defended by the great wall, forming its boundary towards Mongolia.

There are 19 departments in this province:

1. Department of *Thai yuan fou.*
2. ——— *Phing ting tchéou.*
3. ——— *Hin tchéou.*
4. ——— *Tai tchéou.*
5. ——— *Pao te tchéou.*
6. ——— *Phing yang fou.*
7. ——— *Ho tchéou.*
8. ——— *Phou tchéou fou.*
9. ——— *Kiaï tchéou.*
10. ——— *Kiang tchéou.*
11. ——— *Hian tchéou.*
12. ——— *Lou ngan fou.*
13. ——— *Fen tchéou fou.*
14. ——— *Tsin tchéou.*
15. ——— *Tse tchéou fou.*
16. ——— *Liao tchéou.*
17. ——— *Ta thoung fou.*
18. ——— *Ning vou fou.*
19. ——— *So phing fou.*

Revenues.

	liang.
Taxes paid by the farmers -	2,990,675
Licences and other taxes - -	31,100
Produce of the salt mines and salt works	507,028
Customs at Cha hou kheou, in the great wall	10,919
Total	3,539,722

12. Province of CHEN SI. Its capital, *Si ngan fou*, is 2650 li south-west of Peking. The greatest extent of this province, from east to west, is 935 li; and from north to south, 2426 li. To the east it has the Yellow River, which separates it from Chan si; more to the south, Ho nan. On the west it adjoins Kan su; and on the north, the Great Wall separates it from the country of the Ordos Mongols, called in Chinese *Ho thao*.

It is divided into 12 departments:

1. Department of *Si ngan fou*.
2. ——— ——— *Chang tchéou*.
3. ——— ——— *Thoung tchéou fou*.
4. ——— ——— *Kian tchéou*.
5. ——— ——— *Pin tchéou*.
6. ——— ——— *Fung thsiang fou*.
7. ——— ——— *Han tchoung fou*.
8. ——— ——— *Hing ngan fou*.
9. ——— ——— *Yan ngan fou*.
10. ——— ——— *Fou tchéou*.
11. ——— ——— *Soui te tchéou*.
12. ——— ——— *Yu lin fou*.

Revenues.

Taxes paid by the farmers - 1,658,700 liang.

13. Province of KAN SU. *Lan tchéou fou*, its capital, is 4040 li from Peking. The greatest extent of this province, from east to west, is 2120 li; and from north to south, 2400 li. It comprises at present the ancient countries of Cha tcheou, Bar koul, and Ouroumtsi, to the north of Little Bucharia. To the east, it has Chen si; to the south, Szu tchouan, and Mount Boura, in the country of the Si fan; to the west, the country of the Mongols of lake Koukou nor, and Little Bucharia, and the country of Ili; to the north, the country of the Eluths of Mount Alashan, the desert of

Gobi, the country of the Kalkas, and the government of Kour kara oussou. It is divided into 15 departments:

1. Department of *Lan tchéou fou.*
2. ——————— *Phing liang fou.*
3. ——————— *King tchéou.*
4. ——————— *Koung tchang fou.*
5. ——————— *Kiaï tchéou.*
6. ——————— *Thsin tchéou.*
7. ——————— *Khing yang fou.*
8. ——————— *Ning hia fou.*
9. ——————— *Si ning fou.*
10. ——————— *Liang tchéou fou.*
11. ——————— *Kan tchéou fou.*
12. ——————— *Su tchéou.*
13. ——————— *Ngan si fou.*
14. ——————— *T'chin si fou* or *Bar koul.*
15. ——————— *Ty houa tchéou* or *Ouroumtsi.*

Revenues.

	liang.
Taxes levied on the farmers -	280,652
Other taxes and produce of the sale of salt	39,450
Total	320,102

Grain which the government receives by way of tax, 218,550 chy.

14. Province of SZU TCHOUAN (Setchuen). Its capital is *Tching tou fou*, 5700 li south-west of Peking. Its greatest extent, from east to west, is 3000 li, and from north to south 3200 li. On the east, it borders on Hou nan and Hou pe; on the south, on Kouei thcheou and Yun nan; to the west, on the savage Tibetans, called *Maorke*; and to the south-west, on the country of *Ari goungdan*, belonging to Tibet. To the north it is bounded by Chen si, Kan su, and the country of the Si fan, or Eastern Tibetans. It is divided into twenty departments:

1. Department of *Tchhing tou fou.*
2. ——————— *Tsu tchéou.*
3. ——————— *Mian tchéou.*
4. ——————— *Meou tchéou.*
5. ——————— *Ning yuan fou.*
6. ——————— *Pao ning fou.*
7. ——————— *Chun khing fou.*
8. ——————— *Siu tchéou fou.*
9. ——————— *Tchoun khing fou.*
10. ——————— *Si yang tchéou.*
11. ——————— *Tchoung tchéou.*
12. ——————— *Kouci tchéou fou.*
13. ——————— *Ta tchéou.*
14. ——————— *Loung ngan fou.*
15. ——————— *Thoung tchouan fou.*
16. ——————— *Mei tchéou.*
17. ——————— *Kia ting fou.*
18. ——————— *Kioung tchéou.*
19. ——————— *Lou tchéou.*
20. ——————— *Ya tchéou fou.*

Revenues.

	liang.
Taxes paid by the peasants - -	631,094
Other taxes - - - -	20,520
Total	651,614

15. Province of KOUANG TOUNG (Quangtong). The capital, *Kouang toung fou*, or Canton, is 7570 li south-west of Peking. On the east this province borders on Fou kian, and the *Nan hai*, or southern sea; to the south it has the same sea, and the kingdom of *An nam*, or Tonquin; on the west, Kouang si; on the north, the same province, and those of Hou nan, Kiang si, and Fou kian. It is divided into 13 departments:

1. Department of *Kouang tchéou.*
2. ——————— *Lian tchéou.*

3. ——————— *Chao tchéou fou.*
4. ——————— *Nan hioung fou.*
5. ——————— *Hoei tchéou fou.*
6. ——————— *Tchao tchéou fou.*
7. ——————— *Kia ing tchéou.*
8. ——————— *Tchao king fou.*
9. ——————— *Kao tchéou fou.*
10. ——————— *Lian tchéou fou.*
11. ——————— *Loui tchéou fou.*
12. ——————— *Kioung tchéou fou.*
13. ——————— *Lo ting tchéou.*

Revenues.

	liang.
Taxes paid by the farmers - -	1,264,304
Licences and other taxes - -	5,990
Produce of salt - -	47,510
Produce of the customs on the river of Canton	43,750
Customs in the port of Thaï ping khiao, at Chao tcheou fou - - -	53,670
Total	1,415,224

16. Province of KOUANG SI (Quang see). Its capital is *Kouei lin fou*, 7460 li south-west of Peking. The greatest breadth of this province, from east to west, is 2800 li; from south to north, it is 960. To the east it has Kouang toung and Hou nan; to the south Kouang toung, and the kingdom of Tonquin; to the west, the same kingdom and Yun nan: to the north, Kouei tchéou and Hou nan. It is divided into thirteen departments:

1. Department of *Kouei lin fou.*
2. ——————— *Licou tchéou fou.*
3. ——————— *Khing yuan fou.*
4. ——————— *Szu ngan fou.*
5. ——————— *Si loung tchéou.*
6. ——————— *Szu tchin fou.*

7. Department of *Phing lo fou.*
8. ——————— *Ou tchéou fou.*
9. ——————— *Yu lin tchéou.*
10. ——————— *Sin tchéou fou.*
11. ——————— *Nan ning fou.*
12. ——————— *Thaï phing fou.*
13. ——————— *Tchin ngan fou.*

Revenues.

	liang.
Imposts paid by the peasants -	416,399
Licences, and other taxes - -	25,880
Produce of salt - - - -	47,150
Total	489,429

17. Province of YUN NAN. Its capital, *Yun nan fou*, is 8200 li south-west of Peking. It is 2510 li in its greatest extent from east to west, and 1150 from north to south. On the east it has Kouang si, Kouei tchéou, and Szu tchouan; on the south the kingdoms of *An nam*, or Tonquin, of *Lao tchoua*, or Laos, and of *Mian*, or Ava; on the west it borders on the latter kingdom, and the barbarous countries of Ly sou and Nou i; to the north on that of the Tibetan Lamas of Moung fang, and on Szu tchouan. It is divided into twenty-one departments:

1. Department of *Yun nan fou.*
2. ——————— *Ta li fou.*
3. ——————— *Lin ngan fou.*
4. ——————— *Thsu hioung fou.*
5. ——————— *Tching kiang fou.*
6. ——————— *King toung thing.*
7. ——————— *Kouang nan fou.*
8. ——————— *Kouang si tchéou.*
9. ——————— *Chun ning fou.*
10. ——————— *Khiu thsing fou.*

11. Department of *Vou ting fou.*
12. ——————— *Li kiang fou.*
13. ——————— *Yuan kiang fou.*
14. ——————— *Phou eul fou.*
15. ——————— *Moung houa thing.*
16. ——————— *Young tchang fou.*
17. ——————— *Young pe thing.*
18. ——————— *Khaï houa fou.*
19. ——————— *Toung tchouan fou.*
20. ——————— *Tchin yuan fou.*
21. ——————— *Tchao thoung fou.*

Revenues.

Taxes paid by the farmers - - 209,581 liang.

The province furnishes the government with 227,626 chy of corn, and of summer and autumn rice, pulse, &c.

18. Province of KOUEI TCHEOU. The capital, *Kouei yang fou*, is 7640 li south-west of Peking. Its greatest extent, from east to west, is 1900 li; and from north to south, 770. To the east it has Hou nan; to the south, Kouang si; to the west, Yun nan; to the north, Szu tchouan. It is divided into fourteen departments:

1. Department of *Kouei yang fou,*
2. ——————— *Szu tchéou fou.*
3. ——————— *Szu nan fou.*
4. ——————— *Tchin yuan fou.*
5. ——————— *Chy thsian fou.*
6. ——————— *Thoung jin fou,*
7. ——————— *Li phing fou.*
8. ——————— *Ngan shun fou.*
9. ——————— *Nan loung fou.*
10. ——————— *Tou kiun fou.*
11. ——————— *Phing yue fou.*
12. ——————— *T'a ting fou.*
13. ——————— *Tsun i fou.*
14. ——————— *Jin houaï thing.*

Revenues.

	liang.
Taxes paid by the farmers - -	102,628
Licences, and other taxes - -	13,690
Produce of salt - - -	6,230
Total	122,548

GENERAL RECAPITULATION.

	Liang or ounces of silver.	Rice, Corn, &c. sent annually to Peking.
Ching king - -	38,780	111,673 *chy.*
Tchy li - - -	3,079,770	
Kiang su - - } Ngan hoei - - }	6,048,012	1,431,283
Kiang si - -	2,108,653	775,063 (*)
Tche kiang - -	3,507,830	678,320
Fou kian - -	1,258,358	
Hou pe - -	1,243,534	96,934
Hou nan - - -	927,155	96,214
Ho nan - - -	3,177,408	221,342
Chan toung - -	3,574,415	353,963
Chan si - -	3,539,722	
Chen si - - -	1,658,700	
Kan su - - -	320,102	218,550
Szu tchouan - -	651,614	
Kouang toung - -	1,415,224	
Kouang si - -	489,429	
Yun nan - - -	209,581	227,626
Kouei tchéou - -	122,548	
	33,350,835	4,210,958 *chy.*

(*) The Imperial Almanac of 1795 has 795,063 *chy*; that of 1820, only 775,063. We follow the latter.

CORN AND RICE

PRESERVED IN THE MAGAZINES OF EACH PROVINCE.

	Corn.	Rice.
Ching king - - -	156,810	139,504
Tchy li - - -	869,192	91,077
Kiang su - - -	1,466,000	1,048,602
Ngan hoei - - -	864,110	155,053
Kiang si - - -	1,139,689	787,454
Tche kiang - - -	1,503,605	615,663
Fou kian - - -	1,778,887	232,547
Hou pe - - -	465,627	96,848
Hou nan - - -	1,435,958	72,462
Ho nan - - -	2,221,300	221,941
Chan toung - - -	966,500	478,690
Chan si - - -	1,306,987	
Chen si - - -	2,697,620	636,523
Kan su - - - -	3,080.000	402,246
Szu tchouan - -	1,045,179	9,840
Kouang toung - -	2,585,000	
Kouang si - - -	990,471	127,175
Yun nan - - -	750,411	
Kouei tchéou - -	157,818	
Total of *chy*	25,481,164	5,115,625

Sum Total of the Revenues of the Empire.

	liang.
Imposts and taxes of the several provinces of China - - -	33,350,835
Value of 4,210,958 *chy* of rice sent annually to Peking at one *liang* and a half per chy - - -	6,316,437
Total	39,667,272

The expences of the government are nearly equal to the revenues; for which reason it is often embarrassed in its operations.

POPULATION OF CHINA.

We have no authentic documents except relative to the population of China Proper: they are preserved in the new edition of 1790 of the Great Imperial Geography. We can say nothing positive respecting the number of the inhabitants of the other provinces of the empire, such as the ancient country of the Mandchoos, Mongolia, Little Bucharia, the country of the Soungarians and Tibet. By a rough calculation, we may estimate the population of these countries at *twelve millions* of souls.

POPULATION OF CHINA PROPER, WITH THAT OF THE PROVINCE OF CHING KING, OR LIAS TOUNG, IN 1790.

Ching king - - - -	486,643
Peking et Tchy li - - -	3,504,038
Kiang su - - - -	28,967,235
Ngan hoei - - - -	1,438,023
Kiang si - - - -	5,922,160
Tche kiang - - -	18,975,099
Fou kian - - -	1,684,528
Hou pe - - - -	24,604,369
Hou nan - - -	9,098,010
Ho nan - - -	2,662,969
Chan toung - - -	25,447,633
Chan si - - -	1,860,816
Chen si - - - -	257,704
Kan su - - - -	340,086
Szu tchouan - - -	7,789,782
Kouang toung - - -	1,491,271
Kouang si - - -	2,569,518
Yun nan - - -	2,255,459
Kouei tchéou - - -	2,941,391
Total	142,326,734

Having given the population of China after the census of 1790, I think it right to annex that of the *peasants paying taxes*, drawn up after the conquest of China by the Mandchoos in 1644. It must be remembered that the empire had at that time been desolated by long and cruel civil wars; and that the inhabitants of the cities, who do not belong to the agricultural class, are not included in this census. The result of it, for all the provinces of China, including Liao toung, is about *twenty-six millions*. If we reckon *eleven millions* more for the inhabitants of the towns, we should have *thirty-six millions* of inhabitants for all China. The population of that empire may have quadrupled in a *hundred and forty years* of profound peace.

NUMBER OF CHINESE PEASANTRY ABOUT THE MIDDLE OF THE 17TH CENTURY.

Ching king - - -	47,124
Pe king et Tchy li - -	3,340,544
Kiang su, Ngan hoei - - -	4,256,712
Kiang si - - -	337,069
Tche kiang - - -	3,124,798
Fou kian - - -	1,528,607
Hou pe, Hou nan - - -	752,970
Ho nan - - - -	2,527,456
Chan toung - - -	2,431,936
Chan si - - -	1,799,895
Chen si - - -	2,262,438
Kan su - - -	451,693
Szu tchouan - - -	650,208
Kouang toung - - -	1,201,320
Kouang si - - -	220,690

Yun nan - - -	237,965
Kouei tchéou - - -	41,089
Total	26,122,514

CHINESE ARMY.

M. Timkowski says (Vol. II. p. 16), that the English look at the Chinese empire through a magnifying glass when they estimate the number of its troops at a million infantry, and eight hundred thousand cavalry. This estimate is, in fact, too high; yet it will be seen from authentic documents, that the Chinese army should consist of 1,358,000 men, both infantry and cavalry. But it must be observed, that the number of the Chinese troops is not so considerable as it ought to be, because each officer keeps back, for his own benefit, almost one-third of the pay of the soldiers; the officers have a great number of servants, who serve them on easy terms: their wages are taken out of what is kept back of the pay of the soldiers. They muster these servants with the soldiers, to deceive the inspectors-general, and to make their companies appear complete. Not content with this, they also keep back two or three pence per month of the pay of each man. These frauds have been practised almost in all ages by the officers, both high and low, of the Chinese government. We may therefore deduct one-third from the amount of 1,358,000 men, of which the Chinese army is presumed to be composed. The following is the complete estimate:

A. China.

Peking - - - -	90,000
Tchy li - - - -	151,000
Kiang su } Ngan hoei } - - -	132,000
Kiang si - - - -	39,000

Tche kiang - - - -	59,000
Fou kian - - -	76,000
Hou pe - - - -	37,000
Hou nan - - - -	51,000
Ho nan - - - -	24,000
Chan toung - - -	35,000
Chan si - - - -	35,000
Chen si - - - -	104,000
Kan su - - - -	123,000
Szu tchouan - - -	85,000
Kouang toung - - -	99,000
Kouang si - - -	42,000
Yun nan - - - -	53,000
Kouei tchéou - - -	70,000
Total	1,232,000

B. Other Provinces of the Empire.

Ching king or Liao toung - -	4,000
Country of the Mandchoos - -	10,000
Mongolia - - - -	30,000
In the ancient country of the Soungarians, and in Little Bucharia - -	45,000
In Tibet - - - -	6,000
Total	95,000

C. Marine.

Troops and sailors - - -	31,000

RECAPITULATION.

In China - - - -	1,232,000
In the other Provinces of the Empire	95,000
Marine - - - -	31,000
Total	1,358,000

The population of the whole Chinese empire will be therefore :

Population of China Proper, and of Liao toung - - -	142,326,734
Population of the other countries subject to the Emperor - -	12,000,000
Civil officers - - -	9,611
Military Officers - -	7,552
Effective force of the troops by sea and land - - -	906,000
Total	155,249,897

EXPLANATION

OF

THE PLATES.

Explanation of Plate I.

Arachi taidzi, a Mongol noble, of the district of Dourmy, with whom M. Timkowski, on his journey to Peking, left some horses that were unable to proceed, to be taken care of till his return. This honest Mongol had rendered great services to the preceding Russian Missions, and it seems that his portrait has been added to this work out of gratitude. It shows the costume of the Mongols, and their mode of travelling on camels.

Dourmy is in the territory of the Oriental Sounites, in lat. 44° N., and longitude 111° 50′ E. of Paris.

Explanation of Plate II.

Map of the Route from Kiakhta to Peking, through Mongolia, and back. — 1820, 1821.

The double road across the desert of Gobi, represented in this map, is not marked in those which the Jesuit Missionaries drew up at the beginning of the eighteenth century, by order of the Emperor Khang hi, and which are copied in the General Description of China by Du Halde. The country through which these roads pass, is also left blank in the great map of the Chinese Empire, made under the reign of the Emperor Kien long, and engraved at Peking in 1760.

This map, sketched by M. Timkowski, affords, therefore, a real addition to our geographical knowledge, by giving us some details respecting this imperfectly known part of Mongolia, which had not been described, except by Laurence Lange, when he went in 1727, from the frontiers of Siberia to Peking. The diary of this journey is interesting, and deserves to be compared with that of M. Timkowski. It has not been published in any language except German, and is inserted in the *Nordische Beytræge* of Pallas, vol. II., page 83, &c.

M. Timkowski's map represents correctly only the roads by which he travelled: the remainder is less deserving of confidence; and our *manufacturers of maps* would be wrong, if they hastened to copy every thing in this map; for instance the course of the Keroulun, and the shape of lakes Dalai and Bouir, which are much broader than the map represents them. The position of *Nor tian*, and that of *Kalgan*, or *Tchang kia kheou*, with respect to the great wall, are also incorrect, as I have already observed in the note to page 277 of the first volume of this work.

Explanation of Plate III.

Plan of Peking.

The name of *Peking* signifies Northern Capital, which name was given to the city in 1403. The plan is sufficiently explained by the description contained in this work, vol. II. 127, which is that of Father Gaubil, augmented by some remarks of M. Timkowski. The figures in the plan refer to this description. Peking is composed of two squares; the upper forms the *King tching* or *Imperial city*, called by the Missionaries the *Tartar city*. This has *nine* gates, the names of which I repeat here to facilitate the references to the plan.

1. Tching yang men.
2. Thsoung ven men.
3. Tchao yang men.
4. Toung tchy men.
5. Ngan ting men.
6. Te ching men.
7. Si tchy men.
8. Feou tching men.
9. Siuan vou men.

The lower square contains the *Vai lo tching*, or outer town, called by the Missionaries *the Chinese city*. It has the following seven gates:

10. Toung pian men.
11. Kouang kiu men.
12. Tso ngan men.
13. Young ting men.
14. Yeou ngan men.
15. Koung ning men.
16. Si pian men.

Peking is almost twice as large as Paris, and the surface of the ground on which it stands, is about 20 English square miles. According to a manuscript plan in my possession, which appears to be very accurate, its circumference within the walls is fifty-eight li and a half.

The population of Peking is estimated at 1,300,000 souls.

STATIONS

ON THE ROUTE FROM KIAKHTA TO PEKING,

From August 31 to December 1, 1820.

Months and Days.	In Mongolia.	Wersts.	Remarks.
	A. *In the country of the Kalkas.*		There are post stations between Kiakhta and Ourga.
Aug.	*Post road.*		
31	Ghilan nor -	7	Bad water, coming from a marsh in the neighbourhood from which the Boro issues.
Sept.			
1	Ibitzyk - -	25	
2	Iro, river - -	25	It is crossed in boats. From this place to Ourga the water is good; it is supplied by the rivers. The mountains, the ravines, and meadows afford abundant pasture. Green wood is used for fuel.
3	*Halt.*		
4	The Kouitoun falls into the Shara . -	30	Halt near cultivated fields.
5	*Halt.*		
6	Ourmouktou -	25	The road is along the banks of the Shara. At the commencement of it there is a temple and cultivated fields.
7	Bain-gol, a small river	20	
8	Khara gol - -	18	The river abounds in fish. The road to the Khara is very fatiguing, on account of the chain of mountains called Mangatai, and especially Toumoukei.
9	*Halt.*		
10	Korimtou - -	23	The road passes through a level plain, and between corn fields. Wild ducks are in great numbers.
11	Kountsal - -	25	The road is mountainous. The station is surrounded with several lakes.
12	Bourgoultai, a small river - -	20	
13	*Halt.*		
14	The Arachan, a rivulet	18	The road very mountainous.
15	Ourga, or Kouren -	25	
	From Kiakhta to Ourga - -	261	
	From the 15th to the 25th September the Mission stopped at Ourga, on account of the death of the Emperor Kia king		At Ourga the weather was cold and damp.

Months and Days.	In Mongolia.	Wersts.	Remarks.
	On the Darkan road.		From Ourga to Kalgan the stations are expressly for the journey of the Russian missions.
Sept. 25	Nalika - -	35	From this station to Kalgan the water, both for men and cattle, is supplied by wells. For fuel dried dung, called in Mongol *argal*, is used.
26	Gaktsa Koudouk -	40	Well.
27	*Halt.*		
28	Djirgalantou -	35	
29	Ghilteghentai -	28	Brackish water. The grass is short, and parched up in hot weather.
30	*Halt.*		
Oct. 1	Mou kotou, or Goto	23	Herds of fine horses. We fortunately obtained some in exchange for some of our own, which were knocked up.
2	Boumbatou - -	20	
3	Boro koudjir -	22	Mount Darkan, consecrated to Ghingis Khan.
4 & 5	*Halt.*		
6	Mount Shibetou -	20	From Ourga to this place the grass and water are good. The road, as in all Mongolia, is in general mountainous, and covered with gravel.
7	*Halt.*		
8	The wells of Shara Shorotou - -	20	Camels may be exchanged with advantage.
	On the road of Argali.		
9	Olon Baishing - -	23	A long chain of mountains appears under different aspects. In the vicinity of the station are ruins of an ancient edifice.
10	The valley of Dzoulghetou - -	12	
11	Soudjin-oussou -	20	The road to this place is covered with a kind of flints of different colours.
12	*Halt.*		
13	Koulongour -	18	Commencement of the territory of the banner of the Merghen Vang.
14	Deressouin-oussou -	18	
15	Abourgain Soumé -	15	There is a fine temple. The inhabitants have abundance of cattle, particularly camels.
16	*Halt.*		
17	Dourban deretou -	20	Sands. In the vicinity the studs of camels belonging to the Emperor.
18	Oudé - - -	15	A natural gate-way in the rocks. The water very bad.
19	Erghi - -	17	
20	*Halt.*		
	B. *Country of the Eastern Sounites*		
21	Oubour-oudé - -	35	From this place to the frontier of the Tsakhars grass is rare, the water brackish, the road in general sandy.

Months and Days.	In Mongolia.	Wersts.	Remarks.
Oct.			
22	Gachoun - -	26	In the neighbourhood there is a fine obo.
23	*Halt.*		
24	Karatouin Seoudji -	20	An excellent well.
25	Dzoun-Seoudji -	30	
26	Bathkai - -	25	Here we pass a very narrow defile between rocks. There is a stud belonging to the Emperor.
27	*Halt.*		
28	Olon koudouk -	40	
29	Sain oussou -	23	Bad water. Salt lake.
30	*Halt.*		
31	Koudjirtou - -	23	Here begin the sands which produce the *sohli*, a plant very pernicious to strange horses.
	C. *Country of the Western Sounites.*		
Nov.			
1	Koul-koudouk -	23	Difficult passage.
2	*Halt.*		
3	Shara-boudourgouna	22	
4	Dourma - -	25	The road to Dourma, by mountains covered with deep sand, and steep heights, is the most fatiguing on the whole journey from Kiakhta to Peking.
5	*Halt.*		
6	Tsakildak - -	20	Road mountainous and sandy.
	D. *Country of the Tsakhars of the banner of Kosbo-shara.*		
7	Elesoutou - -	22	Here begins a country in which pasture is abundant, and where there are wells skilfully made, the water of which is good. Flocks of the Emperor.
8	Khara tologoi -	30	Hospitable shepherds.
9	*Halt.* On the road called *Goundjou dsam.*		
10	Kouitoun - -	35	Stop with the inhabitants of an oulos, or Mongol encampment.
11	Dzamyn oussou -	20	Excellent pasturage; a great number of antelopes.
	E. *Encampments of the banner of Goulou shara.*		
12	Toulga - -	37	The Tsakhars of these parts are polite and hospitable.
13	*Halt.*		

Months and Days.	In Mongolia.	Wersts.	Remarks.
Nov. 14	Tsagan balgassou -	27	Our cattle remained here for the winter. The steppe abounds in pasture. There are small rivers and lakes, great numbers of wild swans, ducks, and geese.
15	*Halt.*		
	In China.		
16	Nor-tian, village -	40	A very fatiguing road over the chain of mountains Kinkan-dabakhan, which separates Mongolia from China.
17	*Halt.*		
18	Kalgan, or Tchang kia kheou - -	10	
	From Ourga to Kalgan - -	944	
	We remained here till 24th November.		From Kalgan to Peking the Mission was conveyed by Chinese relays, hired at our expense.
24	Siuan houa fou -	35	End of the sandy road.
25	Station of Fort Kiming y - -	30	Difficult road, on account of the rocks. A temple on a high mountain.
26	Thou meou, a little town - -	30	
27	Houai laî hian, a small town - -	15	
28	Fort of Tcha tao -	25	
29	Fort of Nan keou -	23	An extremely fatiguing road, on account of a ravine between rocks, which the south part of the great wall crosses.
30	The village of Tsingho - - -	35	A level road on a plain.
Dec. 1	Peking - -	10	
	From Kalgan to Peking - -	203	
	From Ourga to Kalgan - - -	944	
	From Kiakhta to Ourga - -	261	
	In all, from Kiakhta to Peking, about -	1408	

ROUTE OF THE MISSION

ON ITS RETURN FROM PEKING TO KIAKHTA,

From May 15 to August 1, 1821.

Months and Days.	In China.	Wersts.	Remarks.
May	*Post road.*		From Peking to Tsagan balgassou the Mission was conveyed by Chinese relays, at our own expense.
15	Tsing ho - -	10	
16	Cha ho - -	15	
	Nan keou - -	20	
17	Tcha tao - -	23	
	Yu lin - -	12½	
18	Houai lai -	12½	
	Halt.		
	Thou meou -	15	
19	Cha-tching - -	10	
	Kiming - -	20	
20	Siuan houa fou -	30	
21	Kalgan - -	35	
22 23	Stop at Kalgan.		
24	Nor-tian - -	20	
	Mongolia.		
	A. *Country of the Tsakhars.*		
25	Tsagan balgassou -	40	
	From Peking to Tsagan balgassou -	268	
	From the 25th to the 29th of May was employed in preparing for our journey through Mongolia.		
	Road called *Goundjou dzam.*		
	B. *Stations of the banner of Goulou shara.*		
29	Toulga - -	30	
30	*Halt.*		
	C. *Stations of the banner of Koubo shara.*		
31	Dzamyn oussou -	35	Rich pastures.

Months and Days.	In Mongolia.	Wersts.	Remarks.
June			
1	Ikhe oussou, or Oulan khochou -	27	
2	*Halt.*		
3	Khadain oussou -	12	
	D. *Western Sounites.*		
4	Ougoundouin Khachatou - -	30	From Tsagan balgassou to this place the water is good, the pasturage excellent.
5	Seoudji - -	30	
6	*Halt.*		
7	Khadjou-kobour -	35	A salt lake. The soil sandy, without grass; the road bad.
8	Khadatou -	30	
	E. *Stations of the Western Sounites.*		
9	Khoudjir oussou, or Mingan - -	25	Sand, but little grass; bad water.
10	*Halt.*		
11	Boroldji - -	30	Good water; bad pasture, on account of the sand. Good horses in the neighbourhood.
12	Dzam yin Khoudouk	21	Brackish water.
13	*Halt.*		
14	Iren - -	20	Mountains; no grass.
15	Koutoul - -	20	A mountainous district, without grass.
16	Tougourik - -	15	Abundance of good water.
17	*Halt.*		
18	Kailassoutou -	18	A long row of elms in a ravine.
	F. *The Kalkas.*		
19	Gachoun - -	20	Brackish water.
20	*Halt.*		
21	Oudé - -	23	
	Western road, or *Goundjou dzam.*		
22	Sendji - -	33	The road difficult, on account of the mountains of sand. A well under a marble rock, very well made; the water good.
23	*Halt.*		
24	Oulan Khoudouk -	30	
25	Koukou derisou -	35	Marshy and sandy plains; little grass.
26	*Halt.*		
27	Oulan tologoi -	35	Little water.
28	Ouidzyn - -	22	A good well.
29	*Halt.*		
30	Boukhain-mo-oussou	24	Mountains; little grass.
July			
1	Mogoi - -	20	Grass.
2	Khododo - -	23	Good water; a chain of rocks.

Months and Days.	In Mongolia.	Wersts.	Remarks.
July			
3	Kapkhaton -	25	Little water.
4	Dzamyn-oulan-khoudouk. -	23	
5	*Halt.*		
6	Kochotou -	12	Little water.
7	Olon-obo - -	13	Excellent wells.
8	Mount Bain Khara	15	
9	Oulan-nor -	15	The country to the north abounds in pasture; the water of the springs is good.
10	*Halt.*		
11	Mount Khaptsal -	40	Excellent water.
12	Khachatou -	26	A well very skilfully made of wood; a difficult passage through the mountains.
13	*Halt.*		
14	Secudji - -	30	High mountains at the end of the day's journey.
15	Ourga - -	35	At the beginning the road is mountainous.
	From Tsagan balgassou to Ourga -	887	
16, 17, & 18	The Mission stops at Ourga.		
19	The river Koui -	32	
20	The Bourgoultai -	12	
21	Khoundzal -	17	
22	Korimtou - -	25	
23	Right bank of the Khara - -	23	
24	*Halt.*		
25	The river Baingol, Mount Toumoukei, and over Mount Mangatai -	24	
26	Ourmoukhtoui -	15	
27	Right bank of the Kouitoun -	25	A very picturesque country.
28	The Iro - -	25	
30	The little river Ibitsyk	20	
31	Ghilan nor -	25	
Aug. 1	Kiakhta - -	7	
	From Ourga to Kiakhta -	250	
	From Tsagan balgassoû to Ourga -	887	
	From Peking to Tsagan balgassou -	263	
	From Peking to Kiakhta - -	1400	

ADDITIONAL NOTES.

ALL the dates in this Work are according to the Russian or old style, and therefore twelve days must be added to make them agree with our Calendar.

The hurricane mentioned Vol. II. p. 73., did not happen on the 30th April (12th May) 1819, but on the same day 1818.

Mr. Timkowski, in his description of Mongolia, p. 207, &c. has omitted the great tribe of Khortsin, divided into six banners, which occupies the country between the *Shara mouren* and *Non* or *Nonni-oula*.

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Doroi eldengghe, Mantchoo namé of the reign of the present Emperor of China, i. 267.
Dourban deritou, station, i. 197.
Dourban keouket, in Mantchoo Douin djouse; in Chinese Szu tsu pou lo, that is to say, the four sons; a Mongol tribe, ii. 256.
Dourma, station, i. 249.
Doutou, a Mongol encampment, i. 264.
Doutou nor, lake, i. 264. ii. 380.
Durbet, a Mongol tribe, ii. 244.
Dzadi, *nutmeg.*
Dzam, *road.*
Dzamyin arik, mountain, i. 185.
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Dzang bo tchou, the principal river of Tibet, i. 449.
Dzargoutchi, arbitrator, an officer on the Chinese frontiers, i. 6.
Dzassak, a Mongol officer, i. 75. ii. 315.
Dzoulghetou, well, ii. 417.
————, station, i. 182.
Dzoulma khoni, ii. 332.
Dzougan, *marley clay.*
Dzo(\)n, *left, east.*
Dzoun, *hundred.*
Dzoun modo, valley, i. 56.

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——, *hole, crevice.*
Ergol, river, i. 390.
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Gangdis-ri mountains in Tibet, i. 444.
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Gau, a Portuguese, bishop of Peking, i. 356. ii. 35. 123.
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Gheloung, ii. 354.
Ghessur khan, a Mongol divinity, i. 231.
Ghetsoul, ii. 354.
Ghilan nor, plain, i. 13. ii. 437.
Gobi, desert of, i. 209.; signification of this word, ii. 383. 404.
Golovkin, count, Russian ambassador, i. 121.
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Gorkas, war of the Chinese against them, i. 454.
Gouli shara, a division of the Tsakhar Mongols, i. 261. 265. 271.
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Goundjou, i. 261.
Goundjou dzam, road, ii. 387. 405.

Gountou, mount, i. 74. 76.
Gourandzata, mount, i. 59.
Gourban Mandal, mountain, ii. 412.
Gourban ourtou nirou, chain of mountains, i. 64.
Gourban Tulgotou, rocks, i. 266.
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H

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In chan, mountains, ii. 264.
Ing tchang fou, a ruined town in the Mongol district of Kechikten, ii. 208.
Iom, a sacred book, i. 195.
Iren, station, ii. 393.
Iren nor, lake, *ib.*
Iro, *or* Iouro, *refreshing, cool.*
Iro river, i. 20, 21. 25. 61. ii. 435.

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